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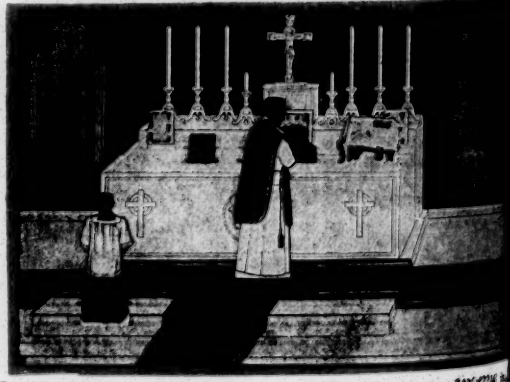

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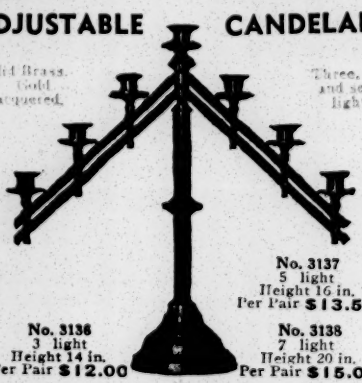

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. II.—(XCII).—MAY, 1935.—No. 5.

THE TABERNACLE.
Its History, Structure and Custody.

I.

THE TABERNACLE has direct reference to the sacrament of the Holy Eucharist. The Holy Eucharist was instituted by our Lord on the eve of His Passion, when at the Last Supper He took bread and wine and said over these substances: "This is my body; this is my blood." [1] By these words our Lord intimated very plainly that what was bread before had become His body, and what was wine before had become His blood. The same great miracle is performed whenever the priests of Christ, acting under Christ's direction, pronounce the above words over the bread and wine in the sacrifice of the Mass. In other words Christ is really present in the Holy Eucharist under the appearances of bread and wine. This has been the belief of the faithful from the earliest times. We find utterances of that faith in a number of writings that were composed in the very first centuries of Christianity. One of the oldest of such works is the Teaching of the Twelve Apostles, commonly known as the Didaché. It speaks of the contents of the chalice as being the wine of David made known through Jesus, the Son of God; of the broken bread as being the life and the knowledge made known through Jesus, the Son of God; of the partaking of these gifts as placing the holy name of God in the hearts of the faithful, as making known to them knowledge and faith and immortality, and as bringing a spiritual food and a spiritual beverage (chps. IX, X); of the sacrifice offered up by the Christians as being a clean oblation (chp. XIV).

[1] Matth. 26:26 ff.; Mark 14:22 ff.; Luke 22:19 f.; I Cor. 11:23 ff.

It is true that these statements are not entirely specific in regard to the real presence of Christ in the Holy Eucharist; but they seem to imply it. If the contents of the chalice in the eucharistic sacrifice are something special, made known or given by Jesus Christ, they must be something more than pure natural wine; if the eucharistic bread is life and knowledge given by Jesus Christ, it must be something more than mere natural bread; if the eucharistic gifts place the name of God in the hearts of the faithful, if they bestow knowledge and faith and immortality, if they are a spiritual food and a spiritual beverage, they must be something higher than mere bread and wine; if the sacrifice of the Christians is a clean oblation, it must be something higher than the sacrifices of the Old Law. All these expressions seem to indicate that Christ, the Son of God, was present in the Holy Eucharist.

There are more explicit statements in the works of other writers. St. Ignatius, Bishop of Antioch in the latter part of the first century and in the beginning of the second, suffered martyrdom in the year 107 in the imperial city of Rome. During his journey from Antioch to Rome he wrote several letters directed to various Christian communities in Asia, one to the Christians of Rome, and one to St. Polycarp, Bishop of Smyrna. In various passages of these letters he speaks of the Holy Eucharist as being the flesh and blood of our Saviour and Lord Jesus Christ. His testimony is the more important, because he lived so close to the apostolic times; in all likelihood he knew several of the Apostles. St. Justin Martyr, who was put to death for the Christian faith about the year 165, says in the first apology, written in defence of Christianity, that the Holy Eucharist is not a common bread nor a common beverage, but the flesh and blood of Jesus Christ, our Saviour. St. Irenaeus, Bishop of Lyons in the latter part of the second century, writes in his work against the heresies, that in the Holy Eucharist the bread becomes the body of the Lord, and the chalice contains His blood. Clement of Alexandria, a prominent Christian writer and president of the catechetical school in that city in the latter part of the second century, says in his *Paedagogus,* that those who receive the Blessed Sacrament eat the flesh and drink the blood of the Lord. Origen, a pupil of Clement and, after him, president of the Alexandrian

school, says in one of his homilies that the Lord Jesus in the celebration of the Holy Eucharist gives His body and His blood. St. Dionysius, Bishop of Alexandria in the middle part of the third century, calls the Eucharist a sacred food, the body and blood of our Lord. The African writer Tertullian, who flourished in the latter part of the second and in the early part of the third centuries, speaks repeatedly of the Holy Eucharist in his works and calls it the body of the Lord and God's banquet. St. Cyprian, Bishop of Carthage in Africa and martyr in the middle part of the third century, has frequent references to the Blessed Sacrament in his works, and calls it a heavenly food, the body and blood of the Lord.

From the little that has been said it appears evident that the belief in the real presence of our Lord in the Holy Eucharist was general among the Christians of the early centuries; and it remained so during subsequent ages. The works of the Fathers and of the ecclesiastical writers are replete with statements on the subject. Suffice it to refer to St. John Chrysostom, Bishop of Constantinople (344-407), among the Greek Fathers, to St. Augustine, Bishop of Hippo (354-430), among the Latin Fathers, and to St. Thomas of Aquin (1225-1274), author of the Corpus Christi Office, among the theologians of the Middle Ages. With few exceptions this truth was never questioned by the men of those times. The exceptions center mainly round two scholars of the Middle Ages: John Scotus Erigena, the philosopher and theologian of the ninth century, and the theologian Berengarius of Tours in the eleventh century, who both denied the real presence of Christ in the Holy Eucharist. It was not until the advent of the Protestant Reformation, that this dogma was more generally rejected by the partisans of Protestantism. The Church ratified the general belief of her children on various occasions. Thus in the Council of Nicaea, held in the year 325, the Holy Eucharist was called the body of Christ (can. 18). A solemn definition of the Catholic truth was proclaimed by the Council of Trent in the thirteenth session held in the year 1551.

The Christians firmly believed that Christ, the Son of God made Man, was in the Holy Eucharist under the appearances of bread and wine; and from this belief they drew several practical conclusions. They felt that they were bound to exhibit

the utmost respect and reverence to this sacrament, because it contained their God; that this respect and reverence had to be shown whenever they came into close contact with the species of the sacrament; that this respect and reverence culminated in acts of worship and adoration, such as they are paid to God alone; and that this worship and adoration was displayed outwardly by various postures of their bodies.

There are some passages on these points in the works of the writers of the early centuries. Thus, Origen says that those that are accustomed to assist at the sacred mysteries, receive the body of Christ with all care and reverence. Tertullian speaks of the great care taken by those who received the sacred body, that no disrespect would be shown to it. St. Cyprian says that whatever disrespect is displayed toward the body and blood of Christ is turned against the Lord Christ Himself. Similar sentiments are expressed by writers of later centuries. St. Cyril of Jerusalem (315-386) recommends to those about to receive Communion to approach the Holy Eucharist with modest demeanor and respectful attitude. St. John Chrysostom exhorts the faithful not to dishonor the sacred body of the Lord, when receiving it in Holy Communion. St. Ambrose of Milan (340-397) maintains that respectful worship should be paid to the Holy Eucharist. St. Augustine makes the same statement, when saying that those who approach the Holy Eucharist at the time of Communion should first pay respectful worship to it.

The respect and reverence due to the Holy Eucharist was to be exhibited in a particular manner whenever the faithful came into contact with the particles of the Blessed Sacrament. There were several customs observed by the early Christians in their dealing with this sacred object, which would appear strange to us at the present time. They were inspired by the fact that the Eucharistic Christ was looked upon very much as He was when walking upon this earth. As the people then mingled freely with Him, handled Him and touched Him, so likewise the Christians of the early ages felt entitled to come into direct contact with the species of the Holy Eucharist, which contained Christ. Thus, whenever they approached the table of Communion, they received the sacred particle in the palm of their right-hand. They held it there, blessed them-

selves with it, and then placed it on the tongue. They were permitted also to take the Blessed Eucharist to their houses, so as to be able to commune, whenever they were unable to be present at the religious services, either on account of illness or on account of severe persecution. Finally, they were authorized to carry the sacred particle with them on journeys that were dangerous, so as to have the all-powerful protection of their Lord and God. On all such occasions particular care was taken to handle the Blessed Sacrament with the utmost care and respect.

Several of the writers already mentioned, such as Tertullian, Origen, and St. Cyril of Jerusalem, warn the faithful not to permit any particle of the Sacrament to drop on the floor, while they were holding it in their hand at Communion, because that would be a profanation inflicted on the holiest of objects. Moreover, Tertullian condemns very severely those Christians who touched the body of the Lord at Communion with the same hand with which they manufactured idols for the false worship of the pagans.

When the Blessed Eucharist was taken to private homes, care was to be observed that no dishonor should come to it; and it was presumed that its custodians should be pure in soul and body. Tertullian, in his work *Ad Uxorem,* recommends to his wife not to remarry after his death, unless the man of her choice were endowed with the Christian faith. If she were to marry a pagan, there would be the possibility of a profanation of the Holy Eucharist, which she might wish to keep at home. St. Cyprian in his work *De Lapsis* tells of a perverse Christian who assisted at a pagan sacrifice, then went to the Eucharistic service of the Christians, received the body of the Lord, and carried it away. On his return home he opened the hand in which he was holding the sacred particle, and to his astonishment he beheld that he was carrying ashes. He speaks also of a woman who was keeping the sacred host in a small case at her home. When she tried to open the receptacle, she was stopped from taking hold of the particle by flames of fire that came out from it. In both these examples the man and the woman were unworthy of receiving the body of the Lord; their souls were not free from sin. The stories were told for the purpose of admonishing others to be always pure of soul when handling or receiving the body of Christ.

When the Holy Eucharist was taken on journeys, it was always treated with much respect. The sacred particle was wrapped up in a piece of linen, or closed in a small case, and suspended on the breast in a way that it could not be seen. St. Ambrose, in the work on the death of his brother Satyrus, describes this custom. It happened that his brother was making a journey on sea and the ship that was carrying him and the others was almost shipwrecked. Not having received Baptism as yet, he was not permitted to carry the Holy Eucharist with him. But he knew some Christian fellow-passengers who had the Blessed Sacrament with them. He asked them to let him have a particle of the sacred mystery, not so much for the purpose of looking at it curiously, but rather to obtain protection in the danger that was threatening, and to die in the Christian faith if death were to come. His request was granted. He concealed the precious gift in a piece of linen, and carried it on his breast. His humble faith was rewarded. He was saved from death and on landing he went to a church to give thanks to God for the great favor, and to be admitted to the full fruition of the Christian religion.

The respectful attitude displayed by the early Christians toward the Holy Eucharist received its highest expression in the act of homage given to God alone, in the worship of adoration. This practice is not expressed very explicitly in the writings of the early Fathers; but it is abundantly testified to in the works of later writers. St. Cyril of Jerusalem instructed the faithful to approach the Blessed Sacrament at Communion with a spirit of adoration and reverence. St. John Chrysostom admonishes the people to adore the body of Christ in the Holy Eucharist, just as the Magi adored it at the time of their visit to the Divine Infant in the crib of Bethlehem. St. Ambrose tells us that the Christians of his time adored the body of Christ in the sacred mysteries, just as the Apostles adored the living Jesus. St. Augustine says that the body of Christ in the Holy Eucharist should be adored because it is the same flesh which Christ assumed for His sojourn on earth.

The worship of adoration was manifested outwardly by various gestures or postures of the body. The Christians realized that it is natural for a human being to manifest inner sentiments by various motions of the body; and they applied

this to their intercourse with the Christ-God in the Holy Eucharist. References to practice of this kind are found in the writings of some of the Fathers. St. Cyril of Jerusalem recommends that he who is about to receive Communion stretch forward his hands and bow his body in reverence. St. Augustine says that the proper thing to do in the presence of the body of Christ is to bow the body and prostrate oneself on the ground. These same manifestations of faith and respect, i. e. stretching the arms, bowing the upper body, and prostration on the ground, are still practised in our day. Thus the early Christians had the same faith in the Blessed Eucharist and the same respect for it as we have to-day.

II.

The faith in the real presence of Christ in the Holy Eucharist and the respect shown to this sacrament were responsible for the particular care taken by the Christians and the ecclesiastical authorities in providing for a place in which the sacred particles were kept after the conclusion of the Eucharistic sacrifice. This place is now commonly known as the Tabernacle. The Latin word is *tabernaculum,* a hut or tent. Cicero uses the word with reference to the tents carried and used by travellers, soothsayers, and soldiers. Its root is the monosyllable *tab,* whence are derived also the words *tabula* (table) and *taberna* (a hut or dwelling-place). The original meaning therefore conveys the idea of a structure at which or in which to dwell or to rest.

The word occurs very frequently in the Latin version of the Old Testament, where it admits of various interpretations. It was used to designate that movable sanctuary of the Hebrews, known as the tabernacle of the testimony, in which were kept the Ark of the Covenant and other sacred objects. It was used also in the general sense of House of God, e. g. in Psalm 42: 3, where the sacred writer, speaking to God, says: "Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy hill and into Thy Tabernacles." It was also used in connexion with a Jewish feast, known as the feast of the Tabernacles. This feast was celebrated during the seventh month—corresponding about to our month of September—in commemoration of the fact that the Israelites dwelt

in tents during their wanderings in the wilderness. All faithful Jews were expected to live in tents for seven days.

There are other meanings attached to it; but in all of them appears the original sense of the Latin word, i. e. of a dwelling place or place in which to rest. The word occurs also in the Latin version of the New Testament; it is used there either in reference to the tabernacle of the Old Law, or else in the sense of habitation or dwelling-place. St. Peter employed the expression in this latter meaning when speaking to the Master at the time of the Transfiguration: "Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias" (Matth. 17:4). From this brief description the conclusion may be drawn that the word tabernacle was aptly chosen to designate the receptacle or case in which the Blessed Sacrament is kept. For it is the dwelling-place of our Eucharistic Lord; and it is the sanctuary of the New Law, just as the Tabernacle of the Testimony was the sanctuary of the Old Law, wherein the Lord God dwelled.

There is an opinion among some historians that in the early centuries of the Christian era, say from the first to the fourth, no provision was made to keep the Blessed Sacrament in the churches or in places where the Eucharistic services were held. There is some foundation for this belief. In those times the Holy Eucharist was taken to the private houses of the Christians, as stated above. If that was the case, there appears to be no reason for supposing that it was reserved in the churches or other places of worship. The opinion is strengthened by the consideration of the circumstances of the time. The condition of the Christians in the early centuries was very precarious. Without legal standing in the Roman Empire, they were open to persecution at any time for professing Christianity. If they kept the Holy Eucharist in their places of worship, they ran the risk of exposing it to the profanation of the Gentiles, since the guardians of the law could have entered these edifices at any moment and taken possession of them. Therefore, if the Holy Eucharist was not kept in the churches, there was no need for such a thing as a tabernacle in which to reserve the particles.

Another practice observed in the early ages with regard to the Holy Eucharist is thought to give strength to this opinion. St. Irenaeus, in a letter to Pope Victor (192-202), relates that several popes of the second century sent particles of the Holy Eucharist to bishops residing in distant lands. Some bishops were accustomed to do the same thing, particularly at Easter. The custom was forbidden in canon 14 of the council held at Laodicea during the latter part of the fourth century. Some of the popes of the fourth and fifth centuries sent consecrated particles to the priests stationed at the various titular or parish churches in the City of Rome, and this usually on Sundays. It is then argued that, since the Holy Eucharist was sent by the popes and bishops to various places, the Holy Eucharist was not kept in these places. It must be observed, however, that the practices just indicated had a different meaning altogether. The popes and the bishops sent the Holy Eucharist to other dignitaries as a token that all were in communion with the one Church founded by Christ, whose sacred body was sent as a visible memorial of that fact. Likewise, the popes of the fourth and fifth centuries sent the Holy Eucharist to their priests in Rome to remind them that, although they held separate services in their churches, still they were in communion with him, their chief shepherd.

Other scholars maintain that even during the early centuries the Holy Eucharist was reserved in churches or other places of worship. To confirm this opinion they quote a passage from the work of Tertullian against the Gnostic heresy of the Valentinians. The text reads: "The house of our dove is simple; it is found on elevated sites, is always open, and is placed toward the light. For the image of the Holy Spirit loves the direction of the rising sun, which is the symbol of Christ." Tertullian here calls the church "the house of our dove," apparently meaning by the expression "our dove" the home of the Eucharist, which in many places was kept in a vessel having the form of a dove, considered as the symbol of the Holy Ghost.

In view of the scarcity of documentary evidence it is difficult to decide which of the two opinions is correct. Perhaps it is best to say that the Christians, and above all the ecclesiastical authorities, acted in this regard according to the exigencies of

circumstances. When the persecutions were particularly severe, most likely they refrained from leaving the Holy of Holies in their sacred edifices. But when the severity of imperial power was somewhat relaxed, they took the liberty of keeping the Eucharistic Lord in their houses of prayer. There is no doubt that during the age of persecutions there were periods when the Christians were somewhat more free to practise their religion and to do things which their illegal status would rather forbid. To mention only one circumstance, it is evident that the Christians erected many churches, at least in the course of the third century. Their existence is proven from various incidents. After the persecutions of the middle of the third century, under Decius (249-251), Gallus (251-253), and Valerian (253-260), it was Gallienus (260-268) who returned to the Christians their places of worship confiscated during the previous persecutions. The first edict issued by Diocletian (284-305) against the Christians in the year 303, ordered the destruction of their churches. Eusebius states expressly in his *Ecclesiastical History*[2] that the Christians had erected many churches throughout all the cities of the empire. If the Christians ventured to build churches in the open it is fair to conclude that they reserved in those same churches the body of the Lord, the holiest object of their religion.

Whatever may be true of the early centuries, it is certain that from the fourth century onward the practice of reserving the Holy Eucharist in churches became general. The form or shape of the receptacles in which it was enclosed, the location of these receptacles, and the names given to them, differed in the various epochs and in the various countries. One of the earliest statements concerning preservation of the Holy Eucharist in churches, leaving aside the passage of Tertullian quoted above, is found in the Apostolic Constitutions, a compilation of ecclesiastical laws and ordinances attributed to the Apostles, but in reality composed toward the end of the fourth century. In the part which contains a description of the liturgical services, is found this passage: "After all the faithful of both sexes have received Communion the deacons gather what is left over and carry it to the Pastophorion." A similar passage

[2] Lib. VIII, cap. 1.

is found in the commentary on Ezechiel by St. Jerome, the learned Biblical scholar of the fourth and fifth centuries. It says: "The sacred place, where the body of Christ is kept, who is the true bridegroom of the Church and of our soul, is called Thalamus or Pastophorion." Hence there was in the churches a place or receptacle in which the Holy Eucharist was kept—the Pastophorion. The word is of Greek origin and means a bridal chamber. It was applied to that part of the church where the Holy Eucharist was reserved. The reason of this appellation is given by St. Jerome. Christ, our Lord, was considered to be the bridegroom of the Church and of our soul; and so His Eucharistic habitation received the name of bridal chamber.

Of what form these Pastophoria were, and where they were located, cannot be learned with certainty from the existing documents. But in all likelihood they were niches made either in the lateral walls of the churches, or else in the walls of the rear part or apse, i. e. near the place where the altar was, and what is now called the sanctuary. This latter opinion receives confirmation from a passage in a poem of the Christian writer Paulinus of Nola, in southern Italy, who flourished in the latter part of the fourth and the early section of the fifth century. In this poem the writer gives a description of the basilica of the martyr St. Felix of Nola; and he says that in the apse there were two small chambers, in one of which was kept the sacred food, as he calls the Holy Eucharist. Judging from the character of the testimonies quoted, the Pastophoria were in use both in the East and in the West, in the West at least in Italy.

Another kind of receptacle for the Holy Eucharist came into existence contemporaneously with the Pastophoria in the course of the fourth and fifth centuries; and it consisted of a vessel in the form of a dove. With the early Christians the dove symbolized the Holy Ghost, because it was in this form that the Third Person of the Blessed Trinity came upon our Lord at the time of His baptism by St. John (Matth. 3: 16; Luke 3: 22). It was likewise a favorite thought among them to bring the Holy Ghost into close association with the Blessed Sacrament; for, since the Holy Ghost formed the human body of our Lord in the womb of the Blessed Virgin (Matth. 1: 20;

Luke 1 : 35), it was believed that the Holy Ghost was instrumental in bringing about the Eucharistic existence of our Lord, or the transformation of the bread and wine into the body and blood of Christ. Accordingly when the question of an appropriate receptacle for the Blessed Sacrament rose, they had recourse spontaneously to a vessel bearing the figure of what was the symbol of the Holy Ghost.

Many passages in the ancient writings contain references to this custom in the Christian churches. Perhaps the earliest testimony, after that of Tertullian quoted above, is contained in one of the homilies of St. John Chrysostom. Speaking of the Holy Eucharist he says: "The body of the Lord is laid on the altar, not wrapped in swaddling clothes, but vested with the Holy Ghost." By this expression he alludes evidently to the dove, symbol of the Holy Ghost, which enclosed the sacred species. A similar expression is found in the work of the Christian poet Sedulius, who flourished in the early part of the fifteenth century. He says that the Holy Spirit in the figure of a dove has vested Christ with honor. In a biography of St. Basil, Bishop of Cæsarea in Cappadocia in the latter part of the fourth century, we read that he ordered a dove to be made of pure gold, and in it deposited a part of the body of the Lord, and suspended it above the sacred table, i. e. above the altar. In the lives of several of the early popes contained in the *Liber Pontificalis,* compiled in the sixth century, mention is made of the manufacture of such doves and of their presentation to several churches in Rome. In the life of Pope Silvester I (314-335) we read that the emperor Constantine (306-337) donated a dove made of pure gold to the basilica of St. Peter. In the life of Pope Innocent I (401-417) we find that a dove made of gold was given to the church of the holy martyrs Gervasius and Protasius. In the life of Pope Hilarius (461-468) it is said that a dove made of pure gold was given to the church of St. John surnamed "In Fonte"—the baptistery or baptismal chapel near St. John Lateran. A certain Bishop Perpetuus of Tours in Gaul, who lived toward the end of the fifth century, made provision in his last will for a dove to be made of silver to serve for the custody of the Holy Eucharist, and it was to be given to one of his churches. In the acts of the council held in the city of Tyre in Palestine in

518, mention is made of several doves made of gold and silver which were placed above the altars, They had been appropriated unlawfully by Bishop Severus of Antioch.

The material gold or silver, out of which these doves were made, is indicated in several of the above passages. As a rule the Eucharistic dove was placed above the altar, and suspended with chains from the ceiling of the canopy or baldachin, which was erected over the altar in many of the churches of Christian antiquity, and which is found even to-day in a number of Catholic temples. These canopies were called *ciboria,* from the Greek χιβώριον, a cover in the shape of an inverted cup. As the passages testifying to the existence of these sacramental doves are found in works both of the eastern and the western Church, it is evident that the use of them was general throughout Christendom. The custom was followed to about the twelfth century. Of its prevalence in the eleventh century we have a testimony in the work of the monk Udalricus of that age, who describes the customs of the monastery of Clugny in France. He makes specific mention of the Eucharistic dove suspended over the altars at all times. In places the custom was maintained in later ages. Fr. Bianchini, the learned editor of the *Liber Pontificale,*[3] asserts that in his day the Eucharistic dove was seen suspended over the altar in the cathedral church of Notre Dame in Paris. The Basilian monks of the little town of Grotta Ferrata near Rome, who follow the Greek rite in their liturgy, have it over the altar of their church at the present time.

A third receptacle was used for the Holy Eucharist in the period of Christian antiquity and in the middle ages. It was in the form of a tower, called by its Latin equivalent *turris,* or in its diminutive form, *turricula.* Reference to it is found principally in writings of Roman or Gallic origin. Thus mention is made of a *turris* in each of the passages found in the lives of Pope Silvester (314-335), Pope Innocent I (401-417) and Pope Hilarus (461-468), to which reference was made before. In each case a tower made of either gold or silver was given together with a Eucharistic dove to the churches named in the previous section. We read in the life of St. Remigius, Bishop of Rheims at the close of the fifth century,

[3] Rome, 1718.

that in his last will he requested his successor in the see of Rheims to have a tower made for the safekeeping of the Holy Eucharist. St. Felix, Bishop of Bourges in the sixth century, had a tower made of gold to preserve therein the body of Christ. St. Gregory, Bishop of Tours in the last part of the sixth century, has a passage in his work *De Gloria Martyrum*, in which he speaks of the tower for the reservation of the mystery of the body of the Lord. A similar expression is found in a poem of Venantius Fortunatus, a contemporary of Gregory of Tours and Bishop of Poitiers. "In the tower," he says, "was laid the golden gift of the body of the sacred lamb." The abbot Hugo of the Benedictine monastery of Fontanelle in Normandy in the tenth century gave to his abbey church a tower of gold. Even in the seventeenth century were such towers found in the church of the monastery of Marmoutiers near Tours, and in the Roman basilicas of St. Clement, St. Agnes, and St. Lawrence, as has been attested by Edmund Martène, a Benedictine scholar of France, of the seventeenth and eighteenth centuries.

The material out of which these towers were made was, as in the case of the Eucharistic doves, either gold or silver. The places where these towers were used were the city of Rome and various sections of France. The custom prevailed from the fourth down to the seventeenth century. The sacramental towers, according to the information available, were of different sizes, and were used in different ways. In France the towers were comparatively small, and were kept in the *Secretarium* or Sacrarium, i. e. in what now we call the sacristy, and were placed on the altar at the time of the Holy Sacrifice. This is plainly indicated in the passage of St. Gregory of Tours, who tells us that at the beginning of the Sacrifice of the Mass the deacon of the Mass takes the tower with the body of the Lord, carries it to the door of the temple, enters the temple, and places it on the altar. It may also be inferred from the passage which mentions the gift of a tower made by the abbot Hugo of Fontanelle to his monastery, when it says that its weight was about six pounds, and therefore easily portable. The towers used in the churches of Rome were considerably larger. Those spoken of in the lives of the popes already mentioned weighed thirty pounds, and one even sixty pounds. In all probability these

towers were placed and fastened on the altar; or they were suspended with chains from the ceiling of the *ciborium*. This arrangement was resorted to in the churches of Rome, of which the learned writer Martène speaks. In this case it is also probable that when tower and dove are spoken of simultaneously, as happens with regard to the churches of Rome at the time of the popes spoken of, the dove was placed inside the tower, and was not suspended from the *ciborium*.

Finally there came a fourth receptacle for the Holy Eucharist, called the Sacrament-House. It consisted of a structure, usually made of stone, and often of considerable height, reaching in some instances to the vaulting of the church or chapel in which it was found. It was separate from the altar, and was placed either in that part of the church known as the choir, or in a side chapel especially reserved for the Blessed Sacrament. The custom of making Sacrament-Houses arose toward the end of the thirteenth century, and lasted, at least in some instances, until after the middle of the nineteenth century. It prevailed particularly in Belgium, Germany, and Austria. In the cathedral church of Muenster, in the Province of Westphalia, Germany, one may still see the beautiful structure which served to house the Blessed Sacrament in the past. The Sacred Congregation of Rites, 21 August, 1863, forbade the use of these Sacrament-Houses. Thus they disappeared, or ceased to be used.

As a permanent substitute for all of these receptacles we have the tabernacle, as we see it to-day; i. e. the small case or cabinet of rectangular or of round shape, placed right above the center of the altar. The name of tabernacle given to it, as well as the object designated by the name, has come into general use in comparatively recent times. The word tabernacle has been used since the middle ages; but its occurrence is not very frequent. It is found in the *Constitutiones Synodicae* of Odo, Bishop of Paris in the twelfth century; in the *Rationale Divinorum Officiorum* of William Durandus, a learned canonist of the thirteenth century; and in a decree of a council held in the city of Alix, southern France, in 1585, where detailed regulations are laid down for the construction and maintainance of the tabernacle. The Council of Trent (1545-1563) decreed that the Blessed Sacrament be reserved

in the churches (Sess. XIII., Cap. VI., Can. VII.); but in designating the receptacle for it, it has recourse not to the word tabernacle, but to the word *Sacrarium*. Since then, however, the word tabernacle has been used regularly in ecclesiastical legislation, e. g. in the decrees of the Sacred Congregation of Bishops and Regulars, 29 November, 1574, and 10 February, 1579, and also in the decrees of the Sacred Congregation of Rites, 21 August, 1863, and 6 February, 1875. The liturgical books, such as the *Caeremoniale Episcoporum* and the Roman Ritual, which give directions regarding reservation of the Blessed Sacrament, also make use of this expression.

The use of the tabernacle became quite general in the Church after the Council of Trent. France and Italy were the first to adopt it. St. Charles Borromeo, Archbishop of Milan in the sixteenth century, did much to make this practice prevail. The above-mentioned liturgical books, and the decree of the Sacred Congregation of Rites of 21 August, 1863, made its adoption obligatory for all churches of the Catholic world. Other kinds of receptacles, if they are maintained anywhere, are used only in exceptional and isolated instances.

III.

The legislation of the Code on the tabernacle is contained in the three canons 1268, 1269, and 1271. The first speaks of the place where the Blessed Sacrament should be reserved, or where the tabernacle should be placed; the second, of the tabernacle itself, of its position, of its construction and its ornamentation; and the third, of the lamp before the tabernacle.

The three paragraphs of canon 1268 that bear on the subject, read as follows:

> 1. The Blessed Sacrament cannot be reserved continually or regularly on more than one altar in the same church.
>
> 2. The Blessed Sacrament is to be reserved in the most prominent place of honor, and therefore, generally on the main altar, unless there is one more conveniently located and better suited for the veneration and worship of this august Sacrament. The rules regarding the last three days of Holy Week, however, must be observed.

3. In cathedral, collegiate, and conventual churches, in which choir functions are held at the main altar, the Blessed Sacrament is, as a rule, to be reserved in another chapel or on another than the high altar, in order not to interfere with the services.

The first paragraph of this canon lays down the general rule, that the Blessed Sacrament is to be reserved only on one altar in the same church, and therefore not on two or several more. Only one exception has been made to this general law; and that is in favor of churches where perpetual adoration of the Blessed Sacrament is observed. According to a decree of the Sacred Congregation of Rites, 18 May, 1878, these churches must have another tabernacle on another altar, at which Holy Communion may be distributed to the faithful.

It must be noted that the text says: The Blessed Sacrament is not to be reserved continually or regularly on more than one altar in the same church. Hence there may be occasions when the Blessed Sacrament for a time should or may be kept on several altars. One such occasion is the celebration of the Forty Hours, if this devotion is continued uninterruptedly. In that case it is proper that the Blessed Sacrament be kept on another altar than the altar of exposition, and this for the distribution of Holy Communion. It is also lawful to transfer the Blessed Sacrament, let us say the Benediction Host, from the regular altar to another, dedicated to a special saint or to one of the mysteries of our faith, if a special devotion, say a triduum or novena, be held in honor of that saint or mystery, and be followed by Benediction of the Blessed Sacrament.

The second paragraph of the canon designates the one place or the one altar at which or on which the Blessed Sacrament should be kept, by saying that the place should be the most prominent and most honored in the church. Since the high altar is as a rule the most prominent and most honored spot in the church, the Blessed Sacrament should be reserved on that altar. An exception may be made, if there should be in the church another altar that would be more appropriate and more becoming for the veneration due to the Blessed Sacrament. This general rule of having the Blessed Sacrament ordinarily on the high altar does not affect the rubrical regulations concerning reservation of the Blessed Sacrament during the last

three days of Holy Week. In fact, on Holy Thursday the sacred host to be used at the service of the Presanctified on Good Friday is carried to the repository prepared in a side chapel of the church, and left there until the following morning. The other consecrated particles are removed from the high altar and placed in a chapel separated from the church or in a case in the sacristy, where they remain until after the services of Holy Saturday.

This paragraph of the canon says that the Blessed Sacrament should be kept on the main or high altar as a rule, *regulariter*. This means that there may be exceptions to the general rule, a few of which are mentioned in the same paragraph. The third paragraph contains a further exception. It says that in cathedral, collegiate, and conventual churches it is preferable to have the Blessed Sacrament ordinarily not on the high altar, but in another chapel or on another altar.

Three classes of churches are specified in this section of the canon. The first is that of cathedral churches in episcopal cities, where the bishops have their "cathedra," their episcopal chair. The second is that of collegiate churches, i. e. churches to which is attached a college or a body of priests or canons whose main object is the solemn celebration of the divine office in choir; just as it is done by the canons of cathedral churches. The third class is that of conventual churches, i. e. churches of monastic institutions, in which also is held the solemn celebration of the divine office. In all of these churches it is preferable that the Blessed Sacrament be kept at another altar. The reason assigned in the text is that the ceremonies of the ecclesiastical services might be carried out more freely. So many movements are made, and so many positions are taken during these solemn services by those taking part in them, that it would seem irreverent to the Blessed Sacrament if these solemn ceremonies were carried out around the altar where the Holy Eucharist is kept. It must be noticed that this part of the canon is not prescriptive, in the sense that it does not command the custody of the Blessed Sacrament on another than the high altar in the above churches. The text says "opportunum est," it is opportune or it is preferable, that it should be done; it does not say that it must be done under all circumstances. And thus, apparently, this section of the canon does not apply to the

cathedral churches of America, to which no college of canons is attached, and in which the solemn celebration of the divine office is not carried out regularly.

To complete this subject, mention must be made of a regulation contained in the *Caeremoniale Episcoporum,* according to which the Blessed Sacrament is to be removed from the altar at which the bishop solemnly pontificates.

The four paragraphs of canon 1269 read as follows:

1. The Blessed Sacrament is to be kept in an immovable tabernacle in the middle of the altar.

2. The tabernacle is to be skilfully constructed and safely locked, fittingly decorated according to the liturgical rules, kept free from other objects, and so carefully guarded that there is no danger of sacriligious profanation.

3. For any reason that seems good to the Ordinary, the Blessed Sacrament may be reserved elsewhere at night, but in a quite safe and fitting place, and always on a corporal.

4. The key to the tabernacle in which the Blessed Sacrament is reserved is to be guarded carefully, and the responsibility for carrying out this law rests with the priest who is in charge of the church or oratory.

The second paragraph of this canon contains five different directions on as many different points. The first matter referred to is the construction of the tabernacle, about which it says that it should be of good craftsmanship, made skilfully and beautifully. Nothing is said about the material out of which the tabernacle should be made. It may be of wood, stone or metal, and the more precious the material is, the more becoming the tabernacle will be. The second point demands that the tabernacle be securely closed all around. This requires that the door should be provided with lock and key. The third point concerns the adornment of the tabernacle. It must be becoming, in accordance with the liturgical laws. The principal prescriptions in this regard, as contained in the Roman Ritual, the decrees of the Sacred Congregation of Bishops and Regulars, and of Rites, and in the works on sacred liturgy, demand that a corporal be laid inside, on which the Blessed Sacrament is to be placed, that the interior walls be lined with silk, silver, gold, or other good material, and that the exterior or door be covered with a veil. This veil may be either white or of the color of the office of the day. However, on All Souls'

day, at funerals, and other such occasions, when the Mass is said in black vestments, the veil should be, not black, but purple.

The fourth point prescribes that nothing be kept in the tabernacle except the Blessed Sacrament. This section probably has reference to a former custom of having sacred relics kept in the tabernacle. This was forbidden by a decree of the Sacred Congregation of Bishops and Regulars, 3 May, 1693. The fifth point recommends that the tabernacle be so vigilantly guarded as to exclude all danger of profanation.

Canon 1271, which speaks of the lamp that should burn before the tabernacle, reads as follows:

> At least one lamp is to be kept burning day and night before the tabernacle in which the Blessed Sacrament is kept. In this lamp olive oil or beeswax is to be used; but where olive oil is not available, with the sanction of the Ordinary other oils may be used, but they should be vegetable oils, if possible.

This canon prescribes that at least one lamp should burn continually before the tabernacle in which the Blessed Sacrament is contained. This lamp may be right in front of the tabernacle, hanging down from the ceiling or vault of the sanctuary, as is the case in many parish churches; or it may be fastened with a bracket on the side wall; or it may be placed on the altar alongside the tabernacle. The fuel should be either olive oil or beeswax; if oil is used, and olive oil cannot be had, then the Ordinary may permit the use of other oils, of vegetable oils if at all possible. Among these latter may be mentioned linseed oil and sesame oil. The use of electric light, which was permitted during the late war by a decree of the Sacred Congregation of Rites, 23 November, 1916, is excluded now by this canon, and so it should not be used. However, electric or even gas light may be used on the altar as an aid to reading and for ornamental purposes.

All these detailed prescriptions of the Code show very distinctly the Church's desire to show in all things the profoundest respect to the Holy Eucharist. This desire springs from the abiding faith in the real presence of our Lord in His Holy Sacrament.

FRANCIS J. SCHAEFER

St. Paul, Minnesota.

DESCRIPTION OF A MISSIONER BY ONE.

IT IS BETTER to be a saint than a good missioner; but is it harder?

This is a scandalizing question, but it has an edifying answer that magnifies the missioner without belittling the saint. And the missioner has need of a little magnifying, for a low view of his calling is his greatest danger. He tends to think of himself as one sent, rather than as one called, forgetting that he first had to be called in order to be sent. "Called to be an apostle, separated unto the gospel of God" (Rom. 1:1). He is not a saint, but he is so seriously involved in the implications of sanctity that it behooves him to study his own lesser vocation in the light of the greater one.

A saint is a man of logic, or, in other words, one who lives what he believes. Incidentally it is not strange that he is seldom or never seen outside of that home of logic which is the Catholic Church. The good missioner, in his rôle of being all things to all men, would qualify rather as a man of psychology. The saint luxuriates in the strong beauty of a divinely exigent religion to the extent of converting himself; whereas the good missioner, while he does not necessarily go to such a length, at least approximates it in a measure by trying to mirror that same divine appeal in all manner of multifold ways in order to convert others. To accomplish this he need not be a saint, but he must come close to passing for one. And in order to achieve this hoax he must be so many things that a saint is, and he must do so many things that a saint does, that it becomes for him a serious question if the easiest way to the goal is not simply to be a saint in the first place and be done with it. In short, is it easier to imitate a saint, or to be one? The good missioner has this much of a choice.

Merely to be an average missioner is, of course, a superlatively easy thing. All that is required is to cross the ocean on a ship, buy a dictionary, and get to work (not necessarily too hard). Some add a typewriter and a camera; others grow a beard; still others learn to smoke a pipe: each one abounding in his own sense, which is to say, his own nationalism, as to the various little incidental appendages of his international vocation. At any rate, it is with some such simple preliminaries

as this that a missioner qualifies for his rôle, and thereupon he can proceed to be as average as he pleases, while remaining a missioner—that is to say, of a kind.

He may fail to master the language of his people and spend a score of years trying to convert them in a jargon they cannot understand, but he is still a missioner. He may see nothing good in his adopted land, and set to work to recommend his ministry to the people around him by a continual disparagement of their country and themselves, but he does not cease to belong to the clan. He may lose patience fifty times a day with the strange, and therefore in his eyes reprehensible, customs and mentalities that surround and assail him, until he who came to attract remains only to repel; but not to lose his title of missioner. All this he can do and more; and, in fact, all this and more is very hard not to do; for not to do this is one way of being a good, instead of an average, missioner: and that, if it is not sanctity, is at least art. The missioner, and the good missioner, are as far apart as two men in the same profession can well be; the difference is that between Socrates and Squeers.

The task of a missioner is to go to the place where he is not wanted to sell a pearl whose value, although of great price, is not recognized, to people who are determined not to accept it, even as a gift. To do this he must so conform to the place as to make himself, first tolerated, then respected, finally esteemed; and yet his conformity must not be total, for all the time he must conserve that precious foreign clan that will unceasingly nerve his campaign of active propaganda until his people begin to see some value in his offering. He must become Chinese while remaining American, thus conforming and resisting at the same time. It is easy to become wholly oriental, and it is easier still to remain wholly occidental; but the adaptation needed by the good missioner is a judicious combination of the two, and that is a feat.

He must absorb a new and fascinating civilization, while eschewing its philosophy; he must adopt new viewpoints, while retaining old ones; he must learn and wield a new language, while clothing in it, not its own shopworn tags, but his own vigorous foreign thoughts. He must absorb not only the language itself, but what lies behind the language: the men-

tality that made it and is at once expressed and revealed, and even at times disguised, by it. He must know and adopt many customs that are quite strange to him; other some he must know without adopting. He must doff all sorts of habits and prepossessions, and must don many others, so that he finds himself obliged to maintain through life a flexibility of both mind and body that makes of him a perpetual gymnast.

There is no gentle settling into the pleasant groove of old age for him, for his surroundings fail to recognize and allow for that natural process. Nobody knows that he must have his morning coffee before being coralled by importunate visitors, and nobody cares. Nobody is aware that his afternoon siesta is supposed to partake of the nature of a religious rite, as he is made to realize when he opens his eyes in the middle of it to find genial faces peering at him through the mosquito net. In a thousand and one ways he is denied the privilege of growing old. He must live as well as die with his boots on. It is true that his teeth fall out, and his hair grows gray; he may look old, and even feel old: but in all the essentials that make the man, he is condemned to eternal youth, for the Orient will forever demand of him the resiliency of a rubber ball, and only when he is finally punctured will he cease to bounce. Ponce de Leon should have sailed eastward.

Perhaps the first, and for an American possibly the hardest, somersault is to reassess the value of time. The Chinese face the dawn with little on their minds save a mild curiosity as to what the day will bring forth. The idea of a gift of twenty-four hours in which to accomplish some or many things seldom rises to plague them. Here is one secret of oriental patience. Once eliminate time, and patience comes closer.

An American missioner devised a way to facilitate this. Condemned to daily hours of long and aimless conversations with his good people, he found himself begrudging the time. He thereupon adopted synchronous sidelines, which included his pipe, a notebook to mark new phrases in the new language, and a conscious search for the little stories and other items of interest that bob up in all lengthy colloquies. Meanwhile he was also doing his duty by listening to the troubles of his people. With the consciousness that he was killing at least four birds with one stone the apparent waste of time was much more easily reconciled.

A French bishop hit upon an even better system. Rising extremely early in the morning he does all the urgent work of the day before most people can get out of bed to pester him. He stopped smoking in order to be able to finish off his breviary immediately after each meal. The result is that practically the whole available daylight finds him with his pressing tasks behind him, and he can thus afford to maintain a delightful serenity, while wasting generous hours upon the visits, exigencies, and interruptions of the day.

Accessibility is a *sine qua non* to the missioner. Why it should be so hard is a mystery when it is recalled that the Holy Father himself, surely the busiest man in the world, spends much of his precious time in this very way through his multiplied audiences. With that example to inspire him it ought to be easy for the missioner, whose time is not valuable and whose chief work lies in suffering fools gladly, to be patient with his callers. Yet his callers are unique, and he is human; so it remains a problem. He who solves it has made one big step toward success in his mission vocation.

One great complication is the Chinese habit of delaying to come to the point. It is not good manners to mention straightaway the real object of the call. That must be postponed until various polite nothings and all sorts of vague generalities have well paved the way. Meanwhile the host is quite aware of this, and yet he must simply sit and pretend to be interested until such time as his callers choose to disclose the business that brought them. Nor are visitors the only time-wasters.

Travel is possibly an even greater strain on patiene. Boats and trains are seldom on time; often have no set time to be on. Hanging around for hours of indefinite waiting at wharves, garages, and railway stations, often in burning sun or pelting rain, is occasion of heavenly merit. If he also serves who only stands and waits, the missioner is not altogether an unprofitable servant, since he spends a good part of his life in that pastime; and to cartoon him unmistakably, a picture of a man left standing at the post would most classically fill the bill.

Meanwhile his work itself has its angularities. The language alone is enough to try the stoutest soul and the glibest tongue. It is hard to learn, and it is hard to use once learned. A sermon to a Kwangtung audience, for instance, is prepared

something after the following manner. The missioner decides what he wants to say, presumably in that vague hodgepodge of English, Latin, French, and Chinese that filters the thoughts of the man condemned to know a smattering of many languages. If the sermon is to be anything more than the simplest instruction, it will contain various ideas difficult to express in Chinese. His dictionary is Cantonese-French. Suppose he wants to mention the communion of saints. He tries to think of what it might be in French, and then looks up his questionable guess. If he hits it right, he finds the French expression translated in the dictionary into Chinese characters. About these characters he still needs to know three things: (1) Are they confined to the written language, or are they spoken? (2) If they are spoken, what is their Cantonese pronunciation? and (3) What is the particular variation of pronunciation that they receive in the local district where the sermon is to be preached? Other books are then consulted to check up these points, and thus the missioner after having hunted out the wanted phrase from all its lurking holes finally writes his original thought in the syllables that result from these researches.

He thinks that he is now prepared to take the pulpit. Before doing so, however, he checks his *a priori* production by submitting it to the empirical test of his catechist's ear. This brings the invariable verdict: "It is Chinese of a sort, only we do not say it that way." He then has his choice of two procedures. He can reply to the catechist, "Well, how in the world do you say it?" In which case he will receive an answer that is a correct Chinese phrase, but usually miles away from the exact thought to be expressed. Or he can start the process all over again. What he actually does is neither. From lack of time he goes into the pulpit to sink or swim. Is it strange that he usually sinks?

But why not save all this trouble by checking up with the catechist in the first place? Excellent with two provisos, namely, that the catechist be a highly intelligent man who will not maim the brain child too badly, and that he be at the missioner's elbow every time a sermon is to be written. Rare is the fulfilment of even one of these conditions, let alone both. The catechist would need to be a *fidus Achates* indeed if he were to be on hand every time a busy missioner preaches a

sermon, often daily, or even several times a day. And as for the man who can translate with any measure of accuracy, he is rare in any country.

Teaching a class is another case of multiplied effort. To know your subject is merely the beginning. After that you wade through your Chinese text book to see what particular lesson in the subject you are to endeavor to teach. As the text book is couched in the written language, you then transpose what you have read into the colloquial medium that must be used in the classroom. When you have mastered these three processes you are prepared to face a class and explain the difference between a verb and a noun, why salt melts ice, and what started the Protestant reformation. And preaching and teaching, of course, are only samples. The same principle is involved in almost everything the missioner does, so that he finds himself obliged to take the long way around in all his little activities. He expended several times the effort and time that would be required to perform the same act in his own language and country, and after all the expenditure he performs it not nearly so well.

The everyday use of the language is scarcely less difficult. The dialect varies from village to village. The *lingua franca* is Cantonese, but outside the city of Canton itself one never knows whether or not he will be understood when he opens his mouth in that language. Not too sure of himself in the difficult tongue, the missioner continually encounters verbal impasses that leave him doubting whether the fault is his own or that of his auditors. When he is misunderstood, there is always the possibility that he is addressing Chinese who do not know their own language; for the Chinese themselves are not sure of being understood outside of their own local district, and there is, of course, much less chance for a foreigner.

A Chinese teacher was imported from Canton to work at Yeungkong. Several days after his arrival at his new post he went down street to get his hair cut. He came back in dudgeon with his locks unshorn. He had been unable to make the barber understand what he wanted in a city only a hundred miles from Canton. As for the missioner, he spends his entire life in this situation. "We do not understand your words," comes the constant reply to his hopeful sallies. "Good

heavens, why don't you learn your own language?" the aggrieved man replies. "Then you would understand me, for I am speaking correct Chinese words for you to hear. While as for this village Doric of yours, how can anybody be expected to know it?" Pitying smiles reward such outbursts, and the only answer the sufferer receives is that of Theocritus: "I suppose it is permissible for the Dorians to speak the Doric." [1] It is indeed, as he is forced grudgingly to admit; but that does not alter the fact that it is hard on flesh and blood, ear and tongue, nerve and soul.

In these circumstances the missioner is hearing confessions, examining people in doctrine, bargaining with tradesmen and coolies, patching up the quarrels of his neophytes, putting through business deals of more or less finesse, buying land, making building contracts, opening schools, engaging employees, and transacting many other such items of a nature to stretch linguistic powers. Is it any wonder that his favorite motto becomes *Ecclesia supplet?* How tired he gets of being continually obliged to make decisions and render judgments and perform acts the full import and implications of which he is not in a position to grasp! Yet he must go plodding along through the dark as best he can until that bright day dawns, after years or perhaps decades, when steady study and wide experience shall finally unite to usher him out of darkness into comparative light. Patience and perseverance are needed to walk that road.

In addition to the everlasting exasperation of such a situation, there are the many other pitfalls that yawn before his feet, but not his eyes. Inevitably he falls into many of them. He is being robbed and fooled right and left by his servants, his Christians, his pagans, everybody. He decides to be strict, and it turns out that he is bearing down on the wrong parties and driving away the few good people he has. He decides to be lenient, and soon everybody is taking advantage of him to deceive and impose. He gives to beggars, and discovers that he is being victimized by professional loafers; he sternly refuses them, and at once learns that he has sent away the deserving poor. He is overcharged at every turn; he rebels finally and refuses to pay a bill he does not fully understand,

[1] Ibid., 15, 93.

only to have it pointed out later that the particular item he spurned was one of the few just charges of a lifetime.

He tries to keep down the price of a sedan chair or a sampan, in order to protect the next foreign traveler who will follow him along that particular route, and this will often require him to eschew the exorbitantly priced conveyance at the cost of walking the whole distance; he finds later that the next traveler calmly paid the full sum demanded, and thus rendered his laborious economy null and void. His very patience seems to defeat itself; and he needs to cling blindly to the virtue for its own sake without hoping to enjoy the natural fruits of it, in the peace it is ordinarily designed to bring.

Meanwhile the stage for all these manoeuvres is far from being a favorable one. He is in a tropic climate. The heat and the humidity, with the extraordinary fatigue incidental to them, are formidable enemies, sufficing alone to make up the summer of his discontent. Rains are torrential, frequently penetrating the tiles of his Chinese roof, if indeed typhoons do not sweep them off altogether. His house is poorly built, as a rule. The thin walls sweat with humidity; green mould covers everything; his clothes get damp, then mildewed, then moth-eaten. The white ants eat whatever is left, including the house itself. Roof beams, floor boards, doors, windows, wardrobes, bookcases, books: all things except concrete and steel go into that maw. Henri Fabre was right in considering ants to be very intelligent creatures; at least they give every indication of exercising a judicious discrimination in literature, for the books they eat invariably turn out to be the ones most prized, while the works of Josephus and Montgomery Ward are permitted to remain intact.

A tropic country is the paradise of insects. If ants eat everything, mosquitoes bite everything, while June bugs bump into everything, and big black beetles and big brown roaches crawl over everything and everybody. Flies and fleas are everywhere; rats, bats, and gnats plague and pester. Meanwhile clothes, books, suitcases, tools; everything that moth and rust can consume or thieves break through and steal will speedily go the way of all flesh. And this is not to mention sunny dispositions. The window alone is an epitome of exasperation.

No successful tropical window was ever invented. Run them up and down, and the wood warps while the ropes rot and weights fall down. Open them in, and the pelting rains flood through the cracks. Open them out, and typhoons blow them off. Screen, curtain, or shutter them, and you keep out the sun and rain, indeed, but with them you exclude the heavenly zeyhyrs of the summer monsoon that a kind Providence designed to keep you alive. What is needed is a contrivance to let in light and air and a measure of sound, while keeping out sun and rain and a plethora of insects. The man who devises it will merit well of all who live in tropic zones.

Men living in these conditions would not mind it so much if there were not a lot of external anxieties to add. In opening the window at night there is not only the assurance that many insects will find the aperture, but also the worry as to whether any second-story men or marauding bandits may likewise chance to locate it on that particular evening. The bandit, while not ever present by any means, is still an ever present menace. If he does not come often, yet he does actually come at times, and even once is plenty.

Again, wars of some sort are generally going on; and nobody, including the participants, can tell just what turn they will take. The missioner who sees soldiers sidling up his front walk never knows if they have come to seek his protection, or to throw him out. There is plenty of peace, but no security; for while actual peace is the usual condition, yet it is always uncertain; it is peace without peace of mind.

In all truth, however, it is not the big troubles that bother the missioner so much, as the little bothers that trouble him. Big things contain the element of diversion, and they call forth latent resources to cope with them, whereas the daily insignificant demands are the real terrors to meet. When the missioner becomes a housekeeper, as become he must or starve, in that simple circumstance alone he is elected to the office of Job. If he lives alone his situation is bearable, as he has only himself to please, and that is usually not hard; but if he has a community to cater for, he soon finds himself wearing a perpetual hair shirt. No servant is perfect, as he well knows; but he wearies of continual hiring and discharging to suit the whims of all and sundry, and gradually settles into a resigned gauntlet of criticism for the shortcomings of his servants.

One is distressed because the cook forgot that he takes his eggs scrambled instead of fried; another is certain the house-boy intentionally insulted him, because he failed to understand an order given in a beginner's Chinese that only the angels in heaven could fathom; still another is convinced that all the servants are lazy rascals, because he saw one of them taking an afternoon cat nap, although he never stopped to inquire if the boy was entitled to it by the house orders, or had earned it by some extra work, or happened to be enjoying his periodical bout with malaria.

The foibles of servants, real and fancied, are everybody's business, and unfortunate is the man who has to answer for them. The cook and the cooking alone are always sore subjects. Some cooks in China are better than others, but few, if any, are to the manner born as regards the fine art of appetizing foreign meals; besides, the proper selection and variety of food are not always available. Under the best auspices no cuisine can be ten parts perfect, nor would it suit all even if it were. People do not criticize food, it is true, but dissatisfaction does not lack for ways of getting itself known, and there are few procurators or pastors who are not made to feel the weight of the adage that satisfied is *satis* fed.

Psychology is a blessed word for him who can sit back at ease to review the profane mob, but it has its own personal battles which no one in active life can escape, least of all the missioner. Fraternal charity, that was at once his greatest bugbear and his finest opportunity in the seminary, remains the same eternal problem in China. He is not half as much afraid of pirates as he is of that companion of his: the man across the table who has the same vocation, same education, same ideals, same priesthood, lives the same life, does the same work, says the same prayers, reads the same books, thinks the same thoughts. But does he think the same thoughts? Hardly, it would seem, as the loud voices of argument and recrimination issue from dining-room, common room, veranda, or wherever they hobnob in odd moments of dreaded recreation.

"You say exchange is going to get better? With the silver market as it is! My dear man, it's plain to be seen that you don't know the first thing about it." And so on through a gamut of subjects about which neither either knows or cares,

but which suffice to cause fraternal friction. If one is an old missioner and the other a greenhorn, the tension is likely to be much increased, one regarding the other as a tyro, and the other looking upon his *vis-à-vis* as a fossil, and both being right. The young man is exceedingly boring with his enthusiastic discoveries of truisms that the older man has known for years; the old man is exasperating to profanity with his hidebound attitude to every hopeful novelty. They came to China to convert pagans, and they remain to confound each other.

Of all the misnomers that were ever coined the most complete is the phrase: John the missions and see the world. After his first long jaunt across the globe the missioner probably sees less of the world than anybody else in it. He remains always a traveler, of course, but not with the seven-league boots of his imagination. His travel is rather intensive, being indeed constant, but nevertheless confined within the exceedingly small ambit of his Chinese mission. Now the lolling deck chair is replaced by a Chinese pony or shank's mare and his trips are punctuated, not by fascinating sorties into exotic ports, but by wandering from one farming village to another exactly like it. His life is quite variegated, but it is also extremely circumscribed: he has chosen, not to see the world, but rather to let the world go by.

Here in this narrow round, beneficial though it be in many ways, lies the germ of intellectual disintegration for the man who is not on his guard. The situation encourages notions. To his real troubles he is now disposed to add imaginary ones. The way of the missioner is financially hard, and if he is not willing to try patiently to understand the reasons why it is so, and to bolster up his particular perceptions in addition by a strong trust in Divine Providence in general, he will soon find himself attainted by the persuasion that nobody loves him. Generalizing is another extreme temptation to the man who, being out of contact with much of the world, lacks the daily concrete experience needed to check his fancies. If one Frenchman tries to put out the lights in heaven, he concludes that fifty million Gauls never go to church. He reads an inferior potboiler by a man with initials after his name, and on the basis of that scanty evidence he finds no difficulty in pigeonholing an entire religious order. Coming closer to home, he

is inveigled into buying a buffalo for one of his supposedly deserving Christians, only to learn later that he has helped another Israelite with plenty of guile to lay in a fresh supply of opium; whereupon he decides that four hundred million people are completely sunk in villainy.

He suspects where he ought merely to observe; he concludes where he ough to consider; he condemns where he would be better advised to condone; he is stern where he ought only to be strict. He is indeed a man of constant mental activity, thanks to the blessing in disguise of his bristlingly difficult language, and that helps; but what he really needs is the philosophic discipline of a Hurter and Noldin that gather dust on his shelves, while he hurries from village to village. One great salvation is available to him, however, and in the Providence of God it is not only available but also inescapable: it is that same fraternal friction that, all unconsciously, but no less infallibly, cuts to cure. Where Aristotle will not check his reckless syllogisms, the more or less gentle irony of his confrère will; and what years of Aquinas failed to accomplish for him, the sharp wits of a curate will often effect.

Nerves, of course, play their part in these phenomena, and in that lies much explanation and even extenuation. Nerves are perhaps hard to know much about, but the one important thing to know about them is very simple, and it is the fact that they are not minds and they are not hearts. Many of his statements do not represent his mind, and many of his attitudes are not dictated by his heart. When he asserts that the man who wrote the Canon Law knows nothing about missions, all he really means is that he himself knows nothing about Canon Law; and when he says he hears the whistle of the steamboat that will take him home, his real idea is merely to let off a little steam from his own exhaust. "The father superior is crazy" can usually be interpreted to mean "I am nervous"; likewise "the Church must be asleep" is only his way of saying that he is overworked and has not had enough sleep. It is his nerves that are speaking; the climate and the conditions put words in his mouth that never lodged in his heart nor even penetrated to his mind. Allowances must be made; but in making them he must also make one very important one himself, and that is, to allow for the injurious effect that nerves finally induce if wholly unbridled.

That nerves are excusable does not mean they are not dangerous, for they are indeed entirely capable of warping both mind and heart in serious degree. "The man is corrosive," said a French missioner to describe the condition of a confrère, still pious as an angel, but far gone in the downhill process of permitting his nerves to speak for his heart and his fancies to replace his powers of reasoning. If he is corrosive, it is because he is to some extent corroded; what began in the nerves ended in the character.

Yet when all is said about the danger of indulging nerves, it is only justice to recognize the enormous extenuation for what is a most natural tendency. Put a busy American in the topsy-turvy Orient, and at once the problem is staged. It takes him a long time to adopt the tempo of his easy-going surroundings. There he goes with elastic step and corrugated brow, as if to a fire or a council of state: he is actually only going to his room to read a newspaper, but he is still catching subway trains after ten years in China. Here he comes home from a round of his villages seriously undernourished from weeks of village fare, and fairly well exhausted in general; he is due for a rest, but instead he sets to work; his irons in the home fire have cooled in his absence, and his mail has piled up; he goes at both like a tiger.

An overworked missioner was ordered to loaf a bit, but unfortunately his holiday coincided with the arrival of an avalanche of American papers. "Please do not make me take a day off again," he begged his superior that night, "I never worked so hard in my life as I did to-day in trying to wade through the papers you prescribed for my recreation." His vacation is of a piece. "Glad it is over," reported one man: "answered a six-months accumulation of letters, reviewed my whole language course, and wrote a dozen articles of propaganda; but I had to work like sixty to do it, and I am glad to get back to work so that I can take a rest." He knows how to do everything, except to do nothing; yet that is precisely what he must learn if he is to wear well in the Orient.

But if the missioner is saying his prayers the whole time, are not all these little natural difficulties swallowed up in due course? If he prayed perfectly and always, no doubt they would be; but in that case he would already be a saint and

would not have any problems, except to remain a saint. It is possible to pray much, however, without thereby stepping into the class of serene untouchables. He soon finds this out, and this brings the temptation to pray more. Temptation it is; for his vocation is not the cloister. Successful prayer for him is neither in volume, nor yet in the setting. He will do his best praying not in the quiet of his chapel, but treading forests paths and poking into farmhouses and hobnobbing in market places, where the zeal of his vocation should eternally take him in an unceasing quest for souls. His own soul is saved only by saving others. This was God's will in his regard, manifested unmistakably when He called him to the mission life. Yet one of his commonest temptations is the tendency to convince himself that he follows the will of God by clinging to his enclosed garden and redoubling his prayers.

This has been called a subtle temptation, when it is one of the plainest. How does it come about? Rebuffs. The whole story is in that one word. He sallies out to convert the world, but the world does not convert. He meets disappointments. They multiply to make discouragement. Meanwhile he is a stranger in a strange land. All his overtures require just a little extra effort; meet just a little extra ridicule, fancied or real; remain just a little against the grain. He does not know it, but soon in his heart he is looking for some graceful way to feather his nest. Here is one made to order: the necessity to be pious. He begins to pray long prayers and to do voluminous spiritual reading. He becomes an expert in mystical theology; he is an authority on prayer; he reads may lives of the saints, maybe even writes a few. All good in its place and in its measure; but not missionary work.

Not a substitute for climbing mountains and riding horses and floundering in rice fields and visiting villages and entertaining mandarins and jollying shopkeepers and encouraging students and curing sick people and tending lepers and teaching children and harboring abandoned babies, not to mention the thousand and one other active works that make up the real vocation of the man who was sent to be all things to all men. Not a substitute, and not even an excuse. "To me, the least of all the saints, is given this grace, to preach among the gentiles, the unsearchable riches of Christ" (Eph. 3: 8). And

unless he is preaching that gospel in some active fashion designed to reach the hearts of men, he may be many things, but he is not a missioner.

Yet he cannot afford, of course, to go to the other extreme and neglect his spiritual life on the plea that he is working for the people. This is another delusion just as easy to fall into as the former, and much less excusable. The first man has fairly plausible reasons for his mistake; his rebuffs are actual; his discouragement has a basis in fact. This man, however, has no real reason for his vagary. If taxed, he will of course invent one, and it will be the pretext that his work does not allow him time to pray. Yet he knows it is not so. He knows that when this case is actually verified, and his work literally and mathematically leaves him no time, then God will work a miracle to supply to him the personal spiritual nourishment of which he has been deprived. And he also knows that in ninety-nine cases out of a hundred his work, zealous as it may be, leaves him the usual margins of time that all busy men have.

The trouble is, that he chooses to give the precious surplus to the radio and the newspaper instead of to his spiritual exercises. He is tired, it is true, but it takes no more physical strength to read the life of a saint than the life of a gangster, to pray than to play. The active life, salutary and essential as it is for the missioner, has therefore this danger, simple and avoidable, yet very human and exceedingly common. Both these troubles, of course, are forms of discouragement: one despairing about the success of his efforts with others, and the other desponding about the success of his efforts with himself. The deadly result in both cases is to omit the efforts.

When all is said, the serious and multiple demands inherent in the calling of a missioner unite to make a pretty problem for a weak mortal. It is true that only some of these demands are made specifically by China, while many others derive from plain human nature. But at any rate, all are made, and made on him; and as for human nature, he also has plenty of that, both plain and fancy. The demands face him; how will be face them? He often thinks that these are simply the many things in which we all offend. He often recalls that a just man falls seven times a day. He often pleads that he never

professed to be a saint when he set out to be a missioner. He often wonders if there is not some way, any way out of the impasse, other than that steep and dreaded road that leads eventually to Thabor, indeed, but via Calvary.

Who expects us to be perfect? Surely not God, who knows our weakness. Yet this is not so sure, and precisely because we are weak; but any semblance of a reason is good enough to win this argument. Not ourselves: we can answer for that. And not even our Catholic people, who cherish a high ideal of the priesthood indeed, yet realize cheerfully withal that the priest is a man and not an angel, and are quite prepared to accord him full marks if he is up to the standard in the main, in spite of, and even sometimes because of, an occasional human foible. The missioner, however, is not yet out of the woods. He has still another factor to deal with, and one that he will not circumvent so easily. It is his pagans.

What his vocation and his ego and his people do not demand, his pagans will. He is striving to impress a multitude of total outsiders who have no special predilection either for him in particular or religion in general. To stir this audience something arresting must be devised. It is almost an axiom that the less religion men have, the more they demand in others. Pagans are always pharisees; possibly because pharisees are really pagans. For this reason among others the missioner's greatest asset is his reputation. He must pass for a holy man, or be passed by as an average man. How does his reputation go about its work?

In an average mission he is one man sent to a half million people scattered over an area fifty miles square. He does not and cannot see them all; but they can and do see him. Being a lone foreigner, he is a marked man. Some judgment is going to be passed on him. If the few who actually meet him in the ordinary course are impressed by his courtesy, patience, kindliness, helpfulness, and charity, the news is going to be passed along to the uncles and the cousins and the aunts. If he is consistently so, the repeated good impression will gain momentum as it goes, and it will spread further and further like a snowball rolling down hill until it has reached isolated hamlets and odd corners. If, on the other hand, the importunate calls of his exigent pagans find him worrying about his

own comfort, or his clerical dignity, or his national prestige, or any other little private idol of his own, so that he fails to forget himself in order to think of his opportunity, then he loses the golden chance to achieve his very best stroke of mission work by enhancing his truly precious reputation.

It is when he has acquired a good name that the stage is set for his work among pagans. Pagans do not flock to him for no reason. They do most of their flocking when they need some sort of help. Fortunately this is with them a fairly chronic condition; but even then they will only flock to somebody whom they have reason to look upon as a possible source of assistance. In these circumstances the missioner is often one of their first considerations; and naturally the die is cast for or against him on the strength of the impression that has got abroad concerning his person and his attitude. His reputation is thus the real missionary, and fortunate is he who is able to obtain and maintain a good one. Imitating a saint, or even being one, is scarcely too great a price to pay for it.

Furthermore, while it is undoubtedly a sizable task for any man to pass these tests with any notable success, yet far more could be demanded of him with every show of reason. This program, formidable as it is, only asks of him not to muff the ball. It is thus actually the minimum on which he can pass muster as a good missioner. He might, for instance, be asked to be an apostle; which is something else again. He might be asked to go out and look for trouble, to hunt out his sheep in all the thousands of Juda, to sally into the highways and byways and compel them to come in, to spend his days in barking and catching and his nights in scheming and praying, to use every means and to think up others, to keep eternally devising and trying and spending and pushing: in short, to create opportunities rather than to be content with those that present themselves. For it is the precious gift of initiative that marks the apostle; and every mission needs a few of this special type if it is to accelerate its march beyond the humdrum rate of advance that any set of good men will maintain anywhere. With an occasional apostle here and there, and a phalanx of good missioners in the rank and file to mop up after them, a mission both makes and consolidates progress. "And he gave some apostles, and some prophets, and other some evangelists, and

other some pastors and doctors. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ" (Eph. 4: 11-13).

Good missioner, apostle, or what you will, how can a man hope to measure up to this vocation? Is he likely to manage it by any ordinary means? Or even by any extraordinary means that would yet remain in the category of the natural? Would there be any hope, for instance, for a Marcus Aurelius or a Benjamin Franklin? Very little. It is much too large an order. Any natural system of checking up would break down a hundred times a day. Taking thought will not exorcise nerves, and making resolutions will not insure patience. Moreover, the man who by natural means would make any sort of fist at meeting these great demands in any creditable way, would need to be a far wiser individual than the philosophers of Rome and Philadelphia.

In order to prove letter-perfect in all the little and big exigencies of his exacting days, he would need primarily a most extraordinary mental equipment and orientation. To every passing trouble he would have to bring the remembrance that it is passing, and the conviction that it is not trouble. He would have to view things always in the perspective of eternity, wherein they all look so very small. He would want the judgment of Solomon and Daniel combined, in order to restrict to every event only its own little significance and no more. He would need horizons bounded, not by to-day, but by infinity. As he cannot see results, he would have to content himself with causes; as he cannot make headlines, he would have to realize that the headlines he reads to-day were really made centuries ago, and were made by the men who, like himself, were content to let the world go by in order to perform that world's most important work, and thus to plant in obscurity the hidden seeds that are now in flower for good or ill. He would have to gaze steadily at the things unseen; he would have to look at the cross and see the crown; in a word, he would have to carry a universe in his head all the time.

Is this a rare man? It is a man at all? An Augustine or a Bossuet might attempt it, although they would be the very last

men to do so without first bargaining for the grace of God in countless measure. It is a description of a man who is not only endowed with the universal mind of a philosopher of the first water, but is also a natural saint as well, if there is such a being. And yet, notwithstanding all that, it is likewise nothing more than the description of the person who would manage to be a good missioner by any sort of natural means.

Is it possible, then, for a man to be a good missioner without at the same time being a saint? The answer is that it would take an exceedingly clever man; so clever indeed that he probably does not exist. And if such a man could be found, it would cost him far more time and effort and study and care to manœuvre successfully through this maze, than it would require to perform the same work through the automatic means of becoming a saint. He would be taking ten times as much trouble to attain the same result. Sanctity is therefore the easiest way, because it is the straightest road; and being the easiest way, it is for most of us the only way, since the average man is not looking for hard and unusual ways to perform this or any other stint. In fact, when the average man once wakes up to the startling fact that he, the least of all the saints, with all his blushing imperfections thick upon him, has been chosen through some mystery of Divine Providence to walk in the giant footsteps of Paul and Xavier, he thereupon begins to look about him in desperation for the easiest way, or indeed for any old way, that will enable him to cope with the colossal task.

He lacks abysmally the brains and the character needed for his job of work, and unless he is simply to make a fantastic fiasco of the whole business, he is forced to seek and find the one adequate means open to him. It is his only hope. When God fashioned him into the weak and stupid creature he is, and then sent him out as a child to do a man's work, He thereby sentenced him to sanctity. And so instead of trying to imitate the saint, it would be better for him to concentrate on the less complex process of being one. For him it is at once the easiest and the only way. And, incidentally, it is doubtless the reason why missioners abound, while the good missioner is almost as rare as the saint whose vocation his own so closely resembles.

JAMES E. WALSH, M.M.
Vicar Apostolic of Kongmoon, South China.

CLASSIFICATION OF FEASTS, SUNDAYS, AND OTHER DAYS.

LITURGICAL BOOKS and liturgical literature make use of various technical terms in classifying feasts, octaves, Sundays, ferials and vigils. The clergy are more or less familiar with this terminology and know that it has a bearing upon the liturgical observance of this or that day. They are not always familiar, however, with the development of the classifications of the days in the Roman calendar and the reason for the precedence of one Divine Office over the other. The present article contains much of historical interest without neglecting practical points connected with these classifications.

Classification of Feasts.

1. *Festa Fori and Festa Chori.* *Festa fori* are holidays of obligation, days on which the faithful are bound to hear Mass and abstain from servile works. *Forum* signifies a public place, particularly a court; hence the designation *festum fori* signifies a feast which affects the public. Historically it is a feast on which the sitting of the law courts and public games were forbidden so that the faithful might have no occasion to absent themselves from divine service. As early as the year 321 Emperor Constantine forbade the sitting of law courts on the Sundays of the year. By the beginning of the following century public games were also proscribed, and to the Sundays were added Christmas, Epiphany and the period from Easter to Pentecost. This did not yet imply abstention from servile work. A list of festivals contained in the statutes of Sonnatius, Bishop of Rheims (614-631), includes, besides Sundays, the following days on which servile work was forbidden: Christmas, Circumcision, Epiphany, Annunciation of the Blessed Virgin, Easter and the following day, Nativity of St. John the Baptist, SS. Peter and Paul, Assumption of the Blessed Virgin and her Nativity, and St. Andrew. This list of sixty-three holy days increased by the ninth century to over seventy, for the Council of Aix-la-Chapelle in 809 added the three days after Christmas, the Purification of the Blessed Virgin, the entire week of Easter, the Greater Rogations (25 April), the Ascension and St. Martin. Other lists of the same century increased the number to over eighty; all the festivals of the Apostles and others were added.

For several centuries there were between eighty and ninety holy days, including the Sundays, and in some dioceses the number exceeded a hundred, for bishops still exercised the right of decreeing the observance of special holy days for their own dioceses. In the year 1642 Pope Urban VIII fixed the number of holy days at eighty-five, but within the next couple of centuries this number was greatly reduced by special concessions to various countries, so that in the course of time there was scarcely any place where they were all observed. The new Code of Canon Law (can. 1247) contains the following list: All Sundays, Christmas, Circumcision, Epiphany, Ascension of our Lord, Immaculate Conception of the Blessed Virgin and her Assumption, St. Joseph, SS. Peter and Paul, and All Saints. The law provides that in places where any of these feasts have not been observed as holy days, they are not to be introduced.

In order to bring about uniformity in the United States, the first Council of Baltimore (1852) wished to follow France and retain only four feasts of obligation, namely, Christmas, Ascension, Assumption, and All Saints. As this did not meet with the approval of Rome, two other feasts—the Circumcision and the Immaculate Conception—were added to the list by the second Council of Baltimore (1866.) We Americans therefore observe only six of the ten feasts of obligation that are at present prescribed by the common law of the church.

Festa chori are the many feasts of the year that are observed in church by the celebration of a special Mass and Office. The expression is derived from the recitation of the Divine Office in common, which is prescribed in cathedral and monastic churches. The group of persons bound to such recitation of the office is called a choir (*chorus*). In a wider sense the choir includes all ecclesiastical persons who are bound to the recitation of the office, for the Divine Office and Mass are properly public acts performed in the name of the Church. The *festa chori,* therefore, affect all the clergy in the celebration of Mass and the recitation of the Divine Office. Any public demonstration that might be occasioned by a *festum chori* is purely accidental and does not alter the nature of the feast.

2. *Universal and Particular Feasts.* *Universal feasts* are those that are prescribed for the entire Church, while *particular feasts* are celebrated only in particular countries, dioceses, cities, churches or religious orders. Originally almost all feasts had a local character and came to be universally celebrated only later. General uniformity was established by the reform of the calendar in the sixteenth century, but even that reform did not interfere with the observance of particular feasts.

3. *Immovable and Movable Feasts.* *Immovable feasts* are those that are affixed to a particular day of the month, such as Christmas and Epiphany and, in general, all the feasts of saints. *Movable feasts* are affixed to a particular day of the week, but may fall earlier or later in the ecclesiastical year. The date of several feasts of this kind is determined by the date of Easter; for instance, Ascension, Pentecost, Corpus Christi, and the Sacred Heart. Before the reform of the calendar under Pius X there were several feasts that were affixed to a particular Sunday of the month, as the feast of the Most Holy Rosary on the first Sunday of October (now 7 October). The only universal feast that is now celebrated invariably on a definite Sunday of a month is that of Christ the King, which is affixed to the last Sunday of October.

4. *Simple, Semidouble and Double Feasts.* This classification is of interest only to ecclesiastical persons, for it determines the character of the Office that is assigned to the particular day, also the manner of reciting the Divine Office, and then finally whether another Mass is permitted than the one corresponding to the Office of the day. Since this division is based upon the rites according to which feasts are celebrated, we may speak of feasts *of simple rite* instead of *simple feasts.* *Double feasts* or feasts of double rite are subdivided into *minor* doubles, *major* doubles, doubles of the *second class* and doubles of the *first class.* Simple feasts are therefore the lowest in rank and double feasts of the first class are the highest.

In the early medieval period there was no such classification of feasts. Since feasts, especially those of saints, were celebrated only in particular localities, each Sunday and day of the week had its own Office, and this was called accordingly dominical (Sunday) or ferial Office. About the middle of

the eighth century there arose the practice on feast days of certain saints of appending the Office of the saint to that of the Sunday or day of the week. In the ninth century there were such *double* offices on the feasts of SS. Peter and Paul, St. Andrew, St. Lawrence, the Assumption B.V.M., and the Nativity of St. John the Baptist. In the thirteenth century the festal Office displaced that of the Sunday or weekday, and the feast itself came to be called *double*. By the middle of the fourteenth century there were three classes of feasts, namely, simple, semidouble and double, and each class was subdivided into major and minor.[1] The reform of the liturgical books in the sixteenth century resulted in the modification of this division. There remained the general classes, namely, simple, semidouble and double feasts: in addition to the feasts that were simply double, two higher classes of double feasts were admitted—those of the first and the second class. Under Pope Clement VIII (1592-1605) the class of major double feasts was again adopted. Later the ordinary double feasts again came to be called minor double to distinguish them from the feasts of major double rite.

5. *Primary and Secondary Feasts.* When two feasts occur on the same day or successive days, it is necessary for the regulation of the Divine Office and the Mass to determine which should have precedence. Generally the classification of feasts according to their rite—simple, semidouble, double, etc.—will decide this, for a feast of a higher rite will have precedence over one of lower rite; for instance, a double feast of the first class will take precedence over any other feast. But this alone will not always determine the precedence of feasts, for two feasts of similar rite may occur on the same day; for instance, the feast of the Seven Sorrows of the Blessed Virgin, which is celebrated on the Friday after Passion Sunday, may fall on 21 March, the feast of St. Benedict. Both are feasts of major double rite. Since the feast of St. Benedict is a primary feast and that of the Seven Sorrows is a secondary feast, the former will have precedence. *Primary feasts* are the principal feasts of our Lord, the Blessed Virgin, and the saints. *Secondary feasts* are the feasts of our Lord and the Blessed Virgin which

[1] Cf. Batiffol, *History of the Roman Breviary*, p. 100 f.; also list of feasts arranged according to the different classes, p. 175 f.

are celebrated under some special title, and the feasts of saints other than the principal feasts which are usually referred to as their birthday, that is, the day of death or birth to eternal life. Examples of secondary feasts are the Finding of the Cross (3 May), both feasts of the Seven Sorrows of Mary (Friday after Passion Sunday and 15 September), Imprinting of the Stigmata of St. Francis (17 September).

6. *Feasts classed according to dignity of person.* Even the classification of feasts into primary and secondary may not determine precedence in a particular case. It is possible that two primary feasts of the same rite fall on the same day; for instance, if the Church of St. Francis of Assisi were consecrated on the titular feast, 4 October, there would be two primary double feasts of the first class falling on the same day, the anniversary of the consecration and the titular feast. Since the anniversary of consecration ranks as a feast of our Lord, it has precedence over the titular feast, that of St. Francis of Assisi; the reason is the dignity of the persons whose feasts are celebrated. The feasts arranged according to the dignity of the persons commemorated take precedence in this order: (a) feasts of our Lord; (b) of the Blessed Virgin; (c) of the Angels; (d) of St. John the Baptist; (e) of St. Joseph; (f) of the Apostles and Evangelists; (g) of other saints.

Classification of Octaves.

The practice of celebrating octaves of feasts, that is, of extending the celebration of a feast over a period of eight days, dates from the fourth century. It is undoubtedly based upon the practice of the Old Testament. The first Christian octaves were those of Easter, Pentecost and (in the Orient) Epiphany. On these feasts Baptism was conferred, and the octaves following them provided an opportunity for completing the instruction of the neophytes. The feasts of saints, however, had no octave until the seventh century. The first octaves of such feasts were those of Saints Peter and Paul, Saint Lawrence, and St. Agnes. From the practice, which still prevails, of commemmorating St. Agnes on the octave of her feast (21 January) it seems that only the eighth day after the feasts of saints was kept. The observance of the entire octave became common in the thirteenth century, greatly through the influence of the Franciscans. About this same time the number of

octaves became very numerous, and was not curtailed until the revised breviary of St. Pius V appeared in 1568.

The present classification of octaves goes back to the liturgical reform of Pope Pius X. They are now divided into three classes: privileged octaves, during which feasts may or may not be celebrated, but there is at least a commemoration of the octave each day in the Divine Office and Mass; common octaves, during which the commemoration of the octave is at times omitted, namely, on double feasts of the first and second class; simple octaves, which involve only the observance of the octave day.

Privileged octaves are of three ranks. To the first rank belong the octaves of Easter and Pentecost, which exclude every kind of feast; those of the second are the octaves of Epiphany and Corpus Christi, in which only double feasts of the first class may be celebrated; those of the third rank are the octaves of Christmas, the Ascension and the Sacred Heart of Jesus, which exclude all feasts of simple rite only, except on the octave day, which excludes also major and minor double feasts. *Common octaves* in general are all octaves of double feasts of the first class which are not privileged. They admit the same feasts as privileged octaves of the third rank, and there is the same exception in regard to the octave day. To this class belong the octaves of the Assumption, St. John the Baptist, St. Joseph, SS. Peter and Paul, and All Saints, the titular feast and the anniversary of dedication. The octave day of all octaves of double feasts of the first class, whether privileged or common, is observed as a major double feast. *Simple octaves* are the octaves of double feasts of the second class. Only the octave day is observed, and this is kept as a feast of simple rite; hence it takes precedence only over such feasts. Such are the octaves of the Nativity of the Blessed Virgin, St. John the Apostle, St. Stephen, Holy Innocents and St. Lawrence. In the above list of octaves only those are mentioned that are observed in the universal Church.

Classification of Sundays, Ferials and Vigils.

The Sundays, ferials and vigils also constitute an important element in the liturgical year. As has been seen, feasts are of later introduction and are an addition to the Sundays and ferials. Originally the Sunday and ferial Office constituted

the praise that was given to God from day to day. As feasts gained in importance, their Offices displaced those of most Sundays and ferials, but were unable to displace them altogether. Vigils are historically connected in a very intimate manner with Sundays. "Vigil" is an expression derived from the military practice of keeping a nightwatch. According to its use in the liturgy it signified at first the meeting of the faithful during the night for the liturgical service, which began the observance of the Sunday, but later it meant that part of the Divine Office that was recited at night. Until late in the middle ages this part—namely, Matins—was called "Vigil." By the end of the eighth century the vigils or meetings of the faithful for prayer had been transferred to the previous afternoon, and by the twelfth century to noon, and in the fourteenth century they were kept in the morning. Since that time the vigil is an entire day of preparation before some festival. Formerly it was usually observed as a day of fast and abstinence, but now only four "vigils" are observed in this manner, while the rest are only a liturgical preparation.

1. *Sundays.* The reform of the liturgy under Pius X has to a great extent restored to Sunday its original importance. The rubrical changes effected by this reform brought back the Sunday Office and Mass on most Sundays of the year. Sundays are divided into two classes, major and minor; the former are again divided into Sundays of the first class and Sundays of the second class. *Major Sundays of the first class* are the first Sunday of Advent, all the Sundays of Lent and Passiontide, Easter and the following Sunday, Pentecost; no feast of whatsoever rank can be celebrated on any of these Sundays. *Major Sundays of the second class* are the second, third and fourth Sundays of Advent, and Septuagesima, Sexagesima and Quinquagesima Sundays; only a double feast of the first class falling on any of those Sundays may be celebrated. *Minor Sundays* are all other Sundays of the year; only feasts of our Lord and those of a rite higher than major double can be celebrated on them.

2. *Ferials.* These are divided into major and minor ferials. The major ferials are either privileged or non-privileged. The *privileged major ferials* are Ash Wednesday and all the days of Holy Week, which exclude the celebration of every feast of whatever rank. *Non-privileged major ferials* are all

the weekdays of Advent, the weekdays from Ash Wednesday (exclusively) until Palm Sunday, the Ember Days and Rogation Monday (Monday before the feast of the Ascension); these days take precedence only over simple feasts and are always at least commemorated both in the Divine Office and Mass. *Minor ferials* are all other weekdays of the year; their Office and Mass are celebrated only when no feast is assigned to them in the calendar.

Like the Sundays, the major ferials have also benefited by the reforms of Pius X. On non-privileged major ferials, on which most feasts may be celebrated, the priest is permitted, except during Advent, to celebrate either the Mass of the feast or of the ferial, provided the feast is not a double of the first or second class, and the Mass is a private low Mass. This rubrical change makes it possible for the priest on most of these days to celebrate Mass according to the ancient formulas that are assigned to these days in the Missal.

Vigils. These are divided into privileged and common vigils. *Privileged vigils of the first class,* which exclude every festival, are those of Christmas and Pentecost. There is only one *privileged vigil of the second class,* namely that of Epiphany, on which all feasts are excluded except double feasts of the first and second class and feasts of our Lord. *The common vigils* are all the others that are found in the calendar, as the vigils of the Assumption, All Saints, SS. Peter and Paul, and several more. Common vigils are akin to the non-privileged major ferials, and hence they give precedence to all feasts that are not of the simple rite, but they are always at least commemorated in the Divine Office and Mass except on double feasts of the first class. In Advent and on Ember Days they are commemorated only at Mass. When a common vigil falls on Sunday, it is anticipated on the previous day.

As on most major non-privileged ferials, so also on the common vigils, the priest may celebrate a private low Mass of either the vigil or the feast, provided the latter is not a double of the first or second class. The Mass of the vigil is frequently older than that of the feast. It used to be said in the early morning of the feast, but when the day before the feast came to be regarded as the vigil, this Mass was transferred to the morning of the vigil, and another was assigned to the feast.

DAVID BAIER, O.F.M.

St. Bonaventure, New York.

IS MOTHER McAULEY A SAINT?

THOSE FORTUNATE ENOUGH to have survived the depression decade find themselves faced with a choice of two social philosophies: the one, an exaggerated optimism, which sees in the present century, in its recovery program, its charitable endeavors, its forward-looking theories, the alpha and omega of religious and social advancement; the other, and perhaps the more natural one, a hopeless kind of pessimism, which would lead us to believe that the golden age of American progress has passed irretrievably.

Now if the former system be a more happy one, the latter may be perhaps more true. The correct viewpoint lies, probably in middle ground. It is a certain fact that contemporary life has seen nothing more disturbing in the past century than that industrial distress which society has agreed to call "depression." When in America before our day have ten million men stood idle, while their wives and children in as many homes clamor for that daily bread which is their due? When before has an army of professional men and women, signed servants of humanity, been forced into the ranks of the dependent and indigent, because society could not pay them their hire?

On the other hand, is it not equally true that never in the history of American life has a chapter more glorious been written than that which records the story of the world's charity during the darkest days of her social distress? Statistics, often unreliable and more often boring, are not necessary to convince even the most casual observer of this great renaissance of love and helpfulness. Even the most pessimistic amongst us may be sure with Browning that God is still in His heaven, though all is not yet right with the world.

The Catholic Church, the great witness of the centuries, sees nothing new, however, in this great overflow of Christian charity. Since the day of her foundation, almost two thousand years ago, her dominating characteristic has been this all-pervading, all-embracing spirit of love and charity glowing in its members. The Catholic Church as founded by Jesus Christ breathes this very spirit of love for all, and speaks the language of love for all. This spirit, this life-giving blood of mankind, goes down to the very roots of society, while at the same time it nourishes the topmost branches; the thousands of un-

fortunates, as well as the chosen few, are the objects of its constant activity in our day as it was in the day of its establishment. Indeed, the problem of human misery and human suffering has never been a mystery to the Church of God, for she recognizes suffering of all kinds as having a definite place in the scheme of life; how admirably, with all the grace and sympathy of a mother, the Church has faced this condition of suffering. Her social system, in structure highly complex and in purpose most pure, has undertaken the care of the poor, the sick and the abandoned of all ages, regarding them always as special representatives of her Divine Founder, thus making the love of Christ, rather than the love of man, the principle of charity. Down through the ages this has been the impelling motive of millions, a motive that has prompted them to give goods and even life itself to the relief of human misery.

It was, in very fact, the Catholic Church that began social service many centuries ago. Throughout the years, even to our own day, she has kept this work alive and supernatural, by keeping constantly before the mind of each individual the pure motive as outlined in the corporal works of mercy. A glance at the pages of social history confirms this. As early as the fourth century during the reign of Constantine, the first hospital was established under the auspices of the Church. In their original purpose these early hospitals were intended for all types of needy persons. The ninth, tenth, and eleventh centuries saw a great increase in the number and efficiency of these institutions. Besides these hospitals and homes for dependent children, there was also that great medieval institution known as the hospice, its purpose to provide safe lodging for travelers, especially for the poor and friendless. In the latter part of the fourteenth century there came into being special institutions for the care of foundlings. Even the leper, shunned and feared by men, was the object of the tenderest care on the part of the charitable religious of the Church of God. Truly, the golden bond of charity has ever been the heritage of the Church. Let anyone attempt to disprove it and he is immediately submerged in historical affirmatives.

But the Church is not only the loving mother, she is also the zealous teacher of men. Her charity is not only patient and kind, but universal and particular as well. She does not

cramp private charity into any narrow field of experimentation, since her purpose is not only the alleviation of distress but also the inculcation of unselfishness in the hearts of men and women. She has taken the initiative in social endeavor, until to-day her greatest boast lies in the fact that throughout all ages and civilization her position has been that of a leader constantly engaged in translating Divine Love into terms of human helpfulness. Social service, then, in our own day, is nothing new or marvelous in the life of the Church. The marvel is that men and women down through the centuries have not always understood, and sometimes have even willingly overlooked her noble efforts.

As one surveys these annals of social service in all their varied and beautiful ramifications, one hesitates to mention one name at the expense of many. Like the Litany of the Saints it is a glorious roster that precludes comparison.

English social history, we know, for more than a century has rung, and justly so, with the name of Florence Nightingale. Among the chorus of feminine voices clamoring over right and wrong, truly none has sung more sweetly. Her heroic work during the Crimean War in behalf of suffering humanity is too much a matter of history to need specific comment. In 1854 this great woman began her career as nurse and social service worker. The story of her achievement is the noble history of Red Cross nursing as we know it to-day. In our own land, the name of Clara Barton, foundress of the American Red Cross, stands proudly on the list of heroic social servants. But to neither of these belongs the distinction of time and influence that may be justly given to Mary Catherine McAuley, truly, "the Lady with the Lamp," the first and, by virtue of her vast influence on the world, one of the greatest social service workers the world has ever seen.

Were one to survey the whole range of Christian biography it would be difficult to find a life so beautiful, so interesting, so helpful and so filled with amazing paradoxes. Her biographers tell us quite simply that she was born in 1778 in Dublin, Ireland, when that country was ravished with religious persecution and dire poverty. Wrested in early girlhood from the bosom of a devoted Catholic family, Catherine McAuley was thrown unexpectedly into an environment bitterly opposed to

everything Catholic; but the flame of her faith burned steadily and we find her, soon after her adoption by the wealthy Callahan family, the beloved heiress and gentle preceptor of these foster parents, drawing them finally by the golden chain of charity and filial devotion into the heart of that faith that was her very life. To-day she becomes an heiress to a vast fortune, the beautiful and applauded idol of the city of Dublin; to-morrow she makes herself a voluntary pauper, dispensing in the humble garb of a black-robed nun her entire fortune to God's poor. For ten years she lived in obscurity—praying, sacrificing, making foundations, serving the poor—then, gently, unobtrusively, she passes out of life, leaving behind her a religious order of Sisters that now, a century later, has spread to almost every known country; an order that numbers its members by 25,000, and serves the poor in every country under every possible circumstance of misfortune and distress. This, as history relates it, is the simple life story of Mother Catherine McAuley.

What of that other life, hidden with Christ in God, and revealed only to One she so lovingly served, and to the chosen intimates of the ten short years of her religious life. Hers was a soul spiritually tender, sensitive to the slightest shadow of sin, yet by choice she made her home among the poor and erring of the Dublin slums. Here was a public benefactor unparalleled in her century, yet humbly submitting to the slightest restrictions of authority; often indeed broken by the very ingratitude of those for whom she labored; a soul so rare, so generous, that one biographer has said of her, "Were we to record the hundredth part of her labors for sorrowing humanity, her eulogy would indeed be written."

It was Mother McAuley the educator, however, the social servant, who interested the Dublin of her time, more perhaps than did Catherine McAuley, the saintly, great-hearted nun: and perhaps, with reason. As one surveys the range of nineteenth century education one stands amazed at the work of Catherine McAuley and her Sisters in this particular field. In 1829 she established the first free school in Dublin. Beneath this simple statement lies the bitter story of three hundred years of cruel religious persecution in Ireland. From the Reformation to the Enactment of the Penal Laws, education in Ireland

was not only discouraged and neglected, but even proscribed by English Law. National schools forced upon their pupils the religion of Protestantism. Education abroad, in the case of the poor utterly impossible, meant alienation from home, country, and friends. Behold God's answer to a distressed nation: the educational program of Catherine McAuley and her group of pioneer Sisters who, one hundred years ago, embodied in their simple teaching code all that we to-day as modern educators demand. Long before the words "motivation" and "aim" had entered the teaching vocabulary, Mother McAuley had impressed their need upon her teachers. "Let us fit our pupils for earth," she told her Sisters, "without unfitting them for Heaven." In the interests of this great aim she visited the Kildare Street Establishment Schools, the most exclusive educational centers in Dublin, borrowing judiciously from their plan and technique, incorporating whatever she found to be useful into the body of her own highly developed system. Personality, purpose, scholarship, specialization, preparation, progressiveness—these, a century ago, were the aims of this truly Catholic educator, born indeed before her time.

Nevertheless, the titles of nun and educator, great and noble as they are, do not reveal the whole personality, the complete achievements of this valiant woman. Catherine McAuley, the social servant of nineteenth century Ireland, might well form the subject of a separate essay. It is in this work that she takes her place with Florence Nightingale, Clara Barton, or whom you will. Here, too, her great achievements were in practice, not in theory. Truly, a Christian social service worker of the highest spiritual caliber, she personally, and through the Order which she established, has done more for sorrowing, suffering humanity than any one woman or group of women of whom authentic history writes. Like the gentle Christ of Nazareth, she, too, with her Sisters, laid loving hands upon the sick, in their homes, in hospitals, and in plague-stricken districts of the city. The District Nurse so much heralded to-day finds her early counterpart in these first Sisters of Mercy, who waited not for misery to come to them but sought it out in homes, in hospitals, in slums. Prevention, however, more than correction was the ultimate aim of this modern apostle of charity. We have but to turn back the century to find in Baggott Street, Dublin, in 1829, one of the very

first Industrial and Vocational Schools. The thousands of Mercy hospices scattered throughout the country to-day under the direction and administration of the Sisters are the outgrowth of these. In 1832, the year in which the Asiatic plague reaped its grim harvest of cholera victims, Catherine McAuley began visitation of hospitals. "Here where pestilence in its most terrific form pointed to purple features, clay-cold limbs and whispering accents of its crowded victims, and laughed to scorn the subtle skill of physicians, there in the very sanctuary of disease, there were the Sisters of Mercy, and their saintly foundress one hundred years ago." And here under similar conditions they remained not for days or weeks but throughout the cycle of the century, changing prisons of pain into havens of peace and resignation, by the Christ-like quality of their service. The orphans, too, the homeless children of these plague-stricken ones became the special object of their charity. Orphan homes established and administered by Mother McAuley and her consecrated daughters were as common in the nineteenth century if not so numerous as they are to-day.

If there be one phase of Christian social service which this noble woman and her followers did not practise a century ago, one fails to find it. Again, it is not the facts that astound us but rather the failure of a well-meaning, right-thinking posterity to appraise them properly. Truly was Catherine McAuley a Christian social service worker, and truly has she imparted her spirit to twenty-five thousand Sisters who carry on the work of social service constantly, disinterestedly and from the purest motives of supernatural charity from that day to our own.

Why, then, I pause to ask the crotchet question, why has not Mother McAuley, this thrice-crowned heroine of Christian charity, this saintly mother of a numerous consecrated family, been enrolled among the blessed ones of the Church of God? Why, after one hundred years of blessed influence upon thousands and tens of thousands have not those who know the beauty of her life and the far-reaching value of her charitable influence not risen up to call her blessed? The answer may be the natural modesty of that nation from which she sprang. If Catherine McAuley be a saint at all, she is an Irish saint, from a modest Irish race, whose faith and charity are as natural

as the very air they breathe. What Catherine McAuley did, she did quite naturally, unobtrusively. She laid upon the altar of charity not only her immense fortune and magnificent town house but a will so completely submerged in that of God that it was truly said of her, "The heart of Catherine is the heart of Christ."

Why, then, has Catherine McAuley not been named for beatification? Is it the language of humility to be silent? Then surely it is the language of justice to speak. The body of the holy foundress for almost a century now has rested quietly in the convent cemetery at Baggott Street House which she gave her life and fortune to establish, while her pure virgin soul must have long since joined the ranks of those who "follow the Lamb."

One likes to point out, what must be so obvious to all, that the strong, courageous spirit of this great woman of God has never died: it is abroad in the world to-day as it was in the years of her blessed life, comforting, warning, relieving, instructing through twenty-five thousand consecrated women whom the world knows casually as the Sisters of Mercy. "By their fruits you shall know them," says the Divine Christ. Wherever sickness, misfortune, poverty and ignorance prevail, there you will find these daughters of Mercy, animated with that fire which Christ came upon the earth to kindle, that divine charity which consumes the giver as it purifies and illumines those who receive it.

In justice to them, to their order, in justice to the devoted woman who gave it birth, in justice to the virtue of Christian charity which Mother McAuley so divinely practised, let us in this centennial decade give thought and prayer to the subject of her canonization. Even though our voice be as one crying in the wilderness, still let it be strong, clear, and constant: for it is the voice of charity raised in behalf of justice.

Does the Church need a miracle to attest to the sanctity of this great woman? Behold it in the work of that order of which she is the glorious foundress. Let those who have felt the touch of the tender hand of mercy functioning through the consecrated women of God pray that soon we may speak of the venerable foundress of the Order of Mercy as Catherine McAuley, Saint of the Catholic Church!

JAMES M. POWERS

Erie, Pennsylvania.

Analecta

ACTA PII PP. XI.

EPISTULAE AD EMUM P. D. GEORGIUM TIT. S. MARIAE AD POPULUM S. R. E. PRESB. CARD. MUNDELEIN, ARCHIEPISCOPUM CHICAGIENSEM, QUINTUM EMENSUM FELICITER EPISCOPATUS LUSTRUM.

Pius PP. XI.

Dilecte fili Noster, salutem et apostolicam benedictionem.— Primo hoc ineunte autumno, quum quinque pastoralis muneris lustra feliciter expleres, placuit tibi tam faustum eventum intima animi laetitia recolere, ad sepulcrum beati Petri in Urbe Sacrum perlitando. Ea quidem praeclara occasione pergratum Nobis fuit, te in Nostra ad Arcem Gandulphi sede ad colloquium admittere paternamque tibi Nostram gratulationem ac faustitatis participationem coram declarare. Nunc vero, quum in proximum mensem in tua ipsa archidioecesi, ad iubilaeum Pastoris publice celebrandum, sollemnes obsequii et amoris significationes apparentur, temperare Nobis non possumus, quin animi Nostri erga te sensus palam confirmemus planeque patefaciamus. Nemo est enim qui ignoret, quanta sollertia et navitate officii pastoralis partes explere consueveris, quo studio ac pietate Apostolicam hanc Sedem ipse semper colueris colendamque curaveris. Manifesta autem sunt tuae munificentiae

et religionis monumenta: inter quae eminent profecto Seminarium maius S. Mariae ad Lacum, te auctore et auspice, magnificentissime aedificatum omnibusque exornatum praesidiis, sacrae aedes et domus scholaeque paroeciales, passim in amplissima ditione tua a fundamentis conditae. Nec minus compertum est omnibus, magna te dedisse incrementa iis consociationibus et institutis, quae ad fidem latius propagandam potissimum spectant. Quantae vero curae tibi sit, ut fidelis populus in christianae vitae instituto magis in dies proficiat, vel ex ipso colligitur consilio, per te iam pridem suscepto, ut in qualibet ex quadringentis tuae ditionis paroeciis fideles isti per sacras missiones seu per spirituales exercitationes ad sollemnia tui iubilaei peragenda sese pararent. Ita profecto, hortatu auspicioque tuo, plura ad effectum feliciter adducta sunt vota celeberrimi illius Eucharistici Congressus, in civitate ipsa Chicagiensi adhinc octo annos celebrati, cuius gloria et splendor numquam oblitterari potest. Perspectas denique habemus paternas sollicitudines, quibus ipse praesentibus populi angustiis et necessitatibus, per societatem praecipue Vincentianam summa industria temperatam, subvenire contendis. Quae Nos omnia iucunde memorantes, proxima faustitatis tuae sollémnia non modo gratulatione Nostra augere exoptamus, sed auctoritatis quoque Nostrae suffragio facere fructuosiora. Tibi igitur, dilecte fili Noster, ultro concedimus, ut die ad sacri eventus celebritatem statuta, Sacro sollemniter peracto, adstantibus fidelibus Nostro nomine benedicas, plenam iisdem commissorum veniam proponens, ad Ecclesiae praescripta lucrandam. Interea Deum instanter rogamus, ut multos praeterea aetati tuae annos adiiciat, caelestium munerum plenos et meritorum. Quorum quidem in auspicium, inque peculiaris dilectionis Nostrae pignus, tibi, dilecte fili Noster, Episcopis tuis Auxiliaribus, itemque clero populoque universo apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die XVIII mensis Octobris, in festo S. Lucae evangelistae, anno MDCCCCXXXIV, Pontificatus Nostri tertio decimo.

PIUS PP. XI

SACRA CONGREGATIO RITUUM.

Variationes Faciendae in Rubricis Breviarii ac Missalis Romani.

I.—IN BREVIARIO ROMANO

1. Post Duplicia I Classis primaria ponatur:

"*Duplex I classis secundarium.*

Festum Pretiosissimi Sanguinis D. N. I. C."

2. Inter Duplicia II classis secundaria expungatur idem Festum Pretiosissimi Sanguinis D. N. I. C., et in fine addatur "Festum Maternitatis B. Mariae Virg."

3. Die 30 Iunii, post Nonam Commemorationis S. Pauli Ap., ponatur: "Vesperae de sequenti, sine ulla Commemoratione."

4. Die 1 Iulii, post Orationem de I Vesperis Pretiosissimi Sanguinis D. N. I. C., expungantur omnes Commemorationes.

Eadem die, post Orationem de Laudibus, dicatur: "Ad Laudes tantum fit Commemoratio diei Octavae S. Ioannis. . . ."

Eadem die, post Nonam, ponatur:

"In II Vesperis.

Omnia ut in I Vesperis, sed loco ultimi Psalmi, dicitur Psalmus 147 *Lauda, Ierusalem, Dominum.*

V. *Te ergo quaesumus, tuis famulis subveni.*

R. *Quos pretioso Sanguine redemisti.*

Ad Magnif. Ant. *Habebitis autem . . . sempiterno.*

Et fit Commemoratio tantum sequentis, ut infra.

Completorium de Dominica, et conclusio Hymni ut in Communi Festorum B. Mariae Virg."

5. Die 2 Iulii, in festo Visitationis B. Mariae Virg., post verba: "In I Vesperis" ponatur:

"Quando dicendae sint integrae, Antiphonae de Laudibus, Versus et reliqua ut infra.

Ant. *Beata es . . . alleluia.*

V. *Benedicta tu in mulieribus.*

R. *Et benedictus fructus ventris tui.*

Oratio *Famulis tuis. . . . Per Dominum.*"

Et post hanc Orationem expungantur omnes Commemorationes.

II.—IN MISSALI ROMANO.

Die 1 Iulii, in Oratione Pretiosissimi Sanguinis D. N. I. C. expungantur signa parenthesis quoad verba "solemni cultu." Post rubricam "In Missis votivis . . ." ponatur: "Et in Missis privatis tantum, fit Commemoratio diei Octavae S. Ioannis."

URBIS ET ORBIS.

Aucto ritu festi Pretiosissimi Sanguinis D. N. Iesu Christi, Sacra Rituum Congregatio, vigore facultatum sibi specialiter a Sanctissimo Domino Nostro Pio Papa XI tributarum, suprascriptas variationes approbavit, illasque in futuris editionibus Breviarii et Missalis Romani inserendas mandavit. Contrariis non obstantibus quibuscumque. Die 19 Ianuarii 1935.

C. CARD. LAURENTI, *Praefectus.*

L. * S.

A. CARINCI, *Secretarius.*

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

RESPONSA AD PROPOSITA DUBIA.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I—DE COLLATIONIBUS MORALIBUS.

D. An inter *curam animarum habentes,* de quibus in canone 131 § 3, recensendi sint religiosi sacerdotes, qui munere funguntur catechistae, vel vicarii cooperatoris, vel cappellani a parocho dependentis in nosocomiis aliisque piis domibus.

R. Negative quoad religiosos catechistas; affirmative quoad religiosos vicarios cooperatores vel cappellanos, si, ad normam canonis 476 § 6 Codicis I. C., vicem parochi suppleant eumque adiuvent in universo paroeciali ministerio.

II—DE CONFESSIONE RELIGIOSARUM.

D. Utrum verba: *loco legitime destinato,* de quibus in interpretatione diei 24 novembris 1920 ad canonem 522, intelligenda sint tantum de loco habitualiter designato, an etiam de loco per modum actus designato vel ad normam canonis 910 § 1 electo.

R. Negative ad primam partem, affirmative ad secundam.

III—DE ANNO NOVITIATUS

D. I. An indultum apostolicum requiratur ut annus canonicus novitiatus, de quo in canone 555 § 1 n. 2, transferri possit in secundum novitiatus annum iuxta § 2 eiusdem canonis.

II. An loci Ordinarius dispensare possit super secundo novitiatus anno, si hic in constitutionibus ad professionis validitatem non requiratur ad normam canonis 555 § 2.

R. Ad I. Affirmative.

Ad II. Affirmative, dummodo agatur de Religionibus iuris dioecesani.

Datum Romae, e Civitate Vaticana, die 12 mensis Februarii anno 1935.

✠ A. CARD. SINCERO, Episcopus Praenestinus,
Praeses.

L. * S.

I. BRUNO, *Secretarius.*

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis.)

MONITUM: CASUS OCCULTI AD FORUM CONSCIENTIAE PERTINENTES.

Quamvis ipsa naturalis prudentia doceat casus occultos ad forum conscientiae pertinentes litteris clausis et reticitis partium nominibus Sacrae Paenitentiariae vel Emo Cardinali Paenitentiario Maiori directe esse proponendos; non desunt tamen conscientiarum moderatores qui per litteras apertas, procuratorum (vulgo "agenti") manu tradendas, eos exponere non vereantur.

Ad tam grave inconveniens omnino e medio tollendum Sacra Paenitentiaria omnes et singulos ad quos spectat, expressis verbis, monitos vult ne quid simile in posterum audeant; sed ut huiusmodi litteras ceterasque omnes quae pro opportunis declarationibus vel supplementaribus informationibus exhibendis postea sint addendae, directe ad Sacram ipsam Paenitentiariam vel ad Emum Cardinalem Paenitentiarium Maiorem aut per publica epistularum diribitoria (vulgo "posta"), aut si procuratorum ope uti eis placeat, sub peculiari involucro bene clauso mittere velint.

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

Privy Chamberlains supernumerary of His Holiness:

20 September 1934: Monsignors James J. Strzycki and Thomas J. Bobal, of the Archdiocese of Chicago.

27 October: Monsignors Edward Raymond Kirk, Nicholas Conneally and B. J. Schiaparelli, of the Diocese of Los Angeles.

29 November: Monsignors John J. Robling, Alphonsus Heckmann, Francis Maas and Patrick J. Geehan, of the Archdiocese of San Antonio.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

LETTER OF HIS HOLINESS POPE PIUS XI to His Eminence Cardinal Mundelein, Archbishop of Chicago, on the occasion of the twenty-fifth anniversary of his episcopate.

SACRED CONGREGATION OF RITES publishes some changes that are to be made in the rubrics of the Breviary and the Roman Missal.

PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CODE replies to questions concerning: (1) those who ought to attend diocesan conferences; (2) the place where confessions of religious may be heard; (3) the year of novitiate.

THE SACRED APOSTOLIC PENITENTIARIA, through the Office of Indulgences, admonishes confessors against revealing names of those in whose behalf dispensations in occult cases are sought from this Congregation (see below, page 507).

OUR LADY IN CATHOLIC IMAGINATION AND BELIEF IN MEDIEVAL IRELAND.

The Blessed Virgin was the object of much the same devotion as she is to-day in the Ireland that contended, even to death, with the invasions of the Scandinavian marauders in the ninth, tenth and eleventh centuries and with many other shocks and upheavals down to the invasion of Protestantism in the sixteenth century. The Angelus was rung at least night and morning (four A. M.) and the Rosary was recited. It was then called the Psalter of Mary, and the meditations were elaborate so as to cover the whole life of Christ. The Normans

introduced shrines with venerated statues of miraculous efficacy, some of which are still preserved. Pictures were used. There is a miniature of the Blessed Virgin in the Book of Kells (seventh to ninth century, exact date unknown). This is probably an early copy of the Hodegetria of St. Luke, still widely known as Our Mother of Perpetual Succor, as pointed out to this writer by a nun in a Dublin convent ten years ago. If so, it is the oldest copy in existence by centuries. Pictures in stained glass and on medals were also probably in use. Figures of Our Blessed Lady also occur frequently on ecclesiastical seals. Territories, at least one existing diocese (Kilmore, County Cavan—properly Cell Mori, " Mary's Church "), parishes, abbeys, churches and even mountains were dedicated to and still bear her name, disguised in the Anglicized form of the old Gaelic. Holy wells are found dedicated to her from Mulhuddert in County Dublin to Caher Island in County Mayo. The medieval guilds of merchants and traders paid for perpetual candles of pure wax to be lighted on her altar, and dedicated their wealthy and influential corporations to God in her name. Her feasts were numerous. Father Herbert Thurston has sought with some success to trace the Feast of the Immaculate Conception to Ireland. Men and women were called after her, though men have since lost that custom in English-speaking countries. Myles, an Anglo-Irish name, is really Maol-mhuire, " servant of Mary ". The surname Gilroy or Gallery (Gilla mhuire) means the same thing, and there are others. Special prayers and litanies are known of unusual fervor and faith; visions of her were seen and are mentioned as of common knowledge.[1]

The place of Our Lady in the extensive Gaelic literature of the middle ages has yet to be ascertained, but it promises to be an important one. It consists roughly of hymns, poems and prose narrative traditions, treated with a verve and an abandon which is a little bewildering to modern taste. Little of this has ever seen the light in print. Father Lambert McKenna's three volumes embrace nearly all that has been published. Of course, in Irish, as in all great literatures, there are three divi-

[1] Father James F. Cassidy of St. Paul, Minn., has written a pamphlet on the subject (*Catholic Truth Society, Ireland*, 1925) and some papers by this writer have appeared in *Virgo Potens*, Dublin.

sions; the technical or scientific; the pseudo-scientific and the popular writings. We propose in these pages to glance at some pieces in Irish on the Blessed Virgin by means of translation. These belong to the last two classes mentioned. To consider the first (which exist in Irish) would be the work of a trained theologian in a technical treatise. Nevertheless every care will be taken to be accurate, if we cannot be compendious.

It should at all events be stated at once that this poetry and hymnology abound in figures of speech of the rhetorical kind, particularly hyperbole and metaphor, and in the use of apocryphal traditions to an extent not at all fashionable nowadays. There are fashions in religion as in everything else. But it is the privilege and one of the essential elements of the Catholic religion that the fashion may change, can change and has changed, but not the form. For example, Pius IX made the tradition of the Immaculate Conception an article of faith, raising it to the rank of a doctrine. But there was no essential change made. Irish Marian literature is full of statements and allusions, expressions and implications that the Blessed Virgin was conceived immaculately. To this mystery the poet anchors his litany or eulogium as to a rock, seeming to exult in a grand truth. The fashion changed but not the form; the element changed but not the essence.

I am not competent to make a proper versified translation. The Irish language has an enormous and forcible vocabulary, about ten times that of Latin. Thus there are over sixty (60) words for prayer in Irish and so of every other common idea. Synonyms and homonyms are numerous. Its laws of versification are complicated and unwieldy in the hands of a hackneyed poetaster, but they yielded both music and sense in the lines of some of the O'Dalys and O'Mulconrys (Connery, Conroy). In this system, dental letters (d. t., etc.) rhymed, so did labials (b. f., etc); and nasals (m. n.); and velar consonants (k. c. g.) and so on. So with vowels and dipthongs. Alliteration was used as much as possible and the interior of a line might rhyme within itself or with the internal word of another line, as well as the final rhymes.

Thus Dermod og O'Mulconry says in a hymn of praise (I will here quote a few words of the original once and for all:

Fuair, mar gach rath; dealbh daonna
Slat cnuais do b-fhearr fiodba,
Inghean ghoir 'n—a grian nóna;—
Niamh na h-óighe d'fhuil Ebha.[2]

Fiodba, better *fiodhbha* (a grove) and *niamh* (brightness) belong, not to the vernacular but to the bardic vocabulary; and *goir,* (ardent, warm) is now obsolete as an adjective. The remainder would be intelligible to most Irish speakers of the present day, though the diction is not like that now accepted, for it is too pithy and terse. Old and Middle Irish are both rather like modern "telegram English", and so they somewhat resemble modern American. To get the sense in anything like a dignified way and to try and give some idea of the rhyme and rhythm at the same time in English, would require two verses:

Daughter, bright as the noon-day sun;
Virgin, ray like the star of even;
Maiden meek, you were hardly won
Free-born from the sin of Eden.

Shaped so fair in the human form;
Gathered straight, like a rod of aspen;[3]
The race of Eve may boast of one
Ardent joy to the Hosts of Heaven.

The study of folklore and comparative mythology is now a widely recognized science. It is of considerable importance to Catholic truth, as, for example, when we find traditions of various trends and shapes of thought of the universal deluge among all nations. Dr. Douglas Hyde, formerly President of the Gaelic League, by his attractive personality and many published works, has given a big impetus to the study of Irish folklore. Here if we limit our discussion to those real personages mentioned by name or to "historical characters" as they are popularly called, we find a select yet varied company universally lionized all over the island, besides a certain number of great people who enjoy only a local or provincial fame, such as Cuchulain or Curoi of the Red Branch Knights; St. Declan of Ardmore, Co. Waterford, or St. Colmcille's mother—St. Eithne—in the Western Isles of Scotland, etc. But the follow-

[2] MS H.5. 13. T.C.D., courtesy of Mr. Gilbert J. Smyly, Ph.D., Librarian, and Mr. Joseph Hanna, Assistant Librarian.

[3] The aspen leaf is affected by currents of air which cannot move the leaves of other trees. Trees in general are referred to in the original; *cf.* Gsech I, 47. 7 sqq.

ing are *universal* favorites at all firesides: Finn Mac Coole (Cumhaill) and half a dozen or so of the Fenians; St. Patrick; the Gobawn Seer (Gobán Saor)—an architect and builder; and perhaps the "Dane" (Dean Swift), and Daniel O'Connell. Finn lived in the third century, St. Patrick in the fifth, the Goban in the seventh and the other two a thousand years later. The wonderful feats of intellectual and physical power of the folklore hero are credited equally to Finn and Dan, but Brian Boru, Sarsfield, even Rory O'Moore, are forgotten; except by the *learned* shanachy (seanachaidhe); even St. Columba (Colmcille) and St. Brigid, like Wolfe Tone and Robert Emmet (whose pictures adorn every house almost) are—however revered—mere names in most places. But the dozen odd first-named, from the great pagan military leader who kept the Romans in check and his own at peace, to the great Christian "pacifist", the inventor of bloodless agitation, are familiar friends. They live in the folk-tale, warm in the hearts of the story-teller and his hearers.

There are two others in this charmed circle, but on a different and more reverent plane, namely Christ as boy and man, and His Virgin Mother. Such a phenomenon is also found in the folklore of other old Catholic countries. In Ireland it seems to have risen somewhat in this manner. The ancient Irish litterateur whether pagan or Christian had a confirmed predilection for gathering all sorts of stories and other data about his favorite historical characters. In the case of the folk-heroes mentioned above, many traditions concerning them have got into general circulation and have been altered, ornamented and added to. In the case of our Lord and the Blessed Virgin, not alone the Gospel narrative but the various apocrypha and even the stray traditions of Palestine and Arabia, had become very generally current. These stories and notions were transmitted here doubtless by the many sojourners, pilgrims and refugees from the East during the imperial persecutions; and later on during the irruptions of the barbarians at the golden era of the early Irish Church in the sixth and seventh centuries. The result is that many charming or tragic stories about Christ, His Passion and His Blessed Mother exist in Gaelic manuscript and in the scattered hymns, poems and tales printed by folklorists during the last thirty or forty years.

One of the most remarkable notions in the folklore connected with the Blessed Virgin is the belief found in many places that Our Lady with her Divine Infant in her arms wanders about as a poor woman begging at Christmas.

Now it is the aim of folklore to try and discover the primordial mind of the masses through their ancient traditions, to understand and explain their psychology, and find out whether there is anything of value there; any addition to knowledge or truth, realizing that all wisdom is not written, that even writers forget, make mistakes or omit things.

I must say I have not much belief in folklore myself or even in comparative mythology as a likely mine for gems of history or philosophy, but it must be admitted (as it has been admitted by most of the free thinkers and rationalists of the last century) that what is called the "folk-mind" has a philosophy or outlook on life of its own which is sometimes so sharp as to startle, or so benign and gentle as to charm; and less commonly, to record things otherwise forgotten.

We might see then in this folk metamorphosis of the Blessed Virgin into a poor bare-footed beggarwoman, a reflex of the centuries during which the oppressed poor in Ireland lived a life of their own, lowly and miserable in a way, but sufficiently illuminated by the light of Christianity to be cheerful, sufficiently cheerful to be romantic or poet-like.

It is certainly true that our Lord, His mother and His Foster Father were poor, but it is equally true that they did not beg. We know from Dio Cassius [4] and the Chronicles of Eusebius,[5] that the Emperor Domitian (81-96) citing before him some of the relatives of Christ as possible rivals, dismissed them unharmed on finding their hands hardened by toil. They were hewers of wood and drawers of water, as their relatives and ancestors had been for many centuries, though the blood of the Kings of Israel flowed in their veins—the proudest and longest and best authenticated pedigree on earth. In this life of the laboring man they were happy and healthy and uncomplaining. Their race is stiff-necked and has other faults, but they seem to have been saved by Divine Providence from the sin of Lucifer—pride.

[4] The Epistle of Xiphilinus.

[5] Cited by Alzog, *Hist. Univ. Church*, I, § 50.

Then when in Ireland we find the Blessed Virgin treated with this extraordinary intimacy by the toiling and begging masses which existed down to half a century or so ago (an intimacy which may indeed appear irreverent to some, but I can find no such inclination or intention), it surely proves a widespread and unbroken devotion to her by the poor and the lowly, the "uneducated", the "submerged tenth" (what a horrible expression!), but who are also regarded by some political economists, philosophers and poets as being the real backbone of a nation. If such a devotion existed, *outré* and uncanonical as it was, why then we were safe. Napoleon was always "the little Corporal" with the common soldiers; they were too fond of him: he was too brotherly with them to call him General in familiar conversation.

This wonderful motherhood of popular conception is further shown in Our Lady's share in the sufferings of her Divine Son as detailed in the varied accounts in peasant poems on the Passion. These stories are all extra-canonical, of course; that is, they are not found in the Gospels, but they may be traced even beyond the folklore into literature, at least as far as the beginning of the Norman period. For example, we may give a translation, now printed for the first time, of a Passion Poem from Brefney,[6] printed in the Gaelic Magazine of Maynooth College.[7] These religious recitations by the way are often corrupt and the present writer ventures to amend the lines concerning the Blessed Virgin (which are in some places, as written, quite unintelligible) as follows:

D'imthigh an Mhaigdean faoi'n chró a raibh scaoilte,
Acht nuair chuala na Iudaigh gur Mathair Iosa ise,
Thog siad suas naithe a caille geal eadaigh,
As chaith siad i ar clochaibh na sraide,
As ghearr siad a gluna agus a bosa,
As a héadan a raibh meas ariamh naidhe, etc.

So Mary stood under the blood-torrent (*cró*) let loose there,
But when the Jews heard that she was the mother of Jesus,
They tore away from her, her beautiful veil,
And threw her on the stones of the street,
Cutting her knees and hands and
That brow that always (beamed) with love.

[6] Recited by Brian O'Lynch and written down by T. O. B.
[7] *Irisleabhar Muighe Nuadhad*, vol. 3, no. 2, p. 19.

In the Gaelic magazine of the diocese of Raphoe and of the College of Letterkenny,[8] two versions of a Passion poem from Donegal are given. Here the sacred narrative is quite orthodox; the two quatrains concerning the Blessed Virgin's share in the great Sacrifice read (with the aid of a couple of corrections respectfully proposed by this writer):

Tá Naomh—Chorp a Mie
Ag A Mhathair in a hucht,
As é brúighte go brónach
Gach rian gan riocht.
Tá tairgireacht Shíomiún
'Nois curtha i ngniomh,
As chuaidh an gath dóláis
Trasna a croidhe.[9]

Or,

The Sacred Body of her Son
Lies on His Mother's breast,
That Body bruised so dreadfully,
Every feature sore defaced.
The prophecy of Holy Simeon
Is now fulfilled in full,
And the keen sword of grief
Has pierced that virgin soul.

These Passion poems are rather numerous both in the literature and the folklore of Ireland, and are often of considerable merit, both as *belles lettres* and as piety.

But to return to the apparition of the Blessed Virgin said to be abroad at Christmas—though we would not call it an "apparition" (*samhail*), but would simply say, "the Blessed Virgin goes around as a poor woman"—it may be pointed out that visits of Our Lady are much more numerous than is commonly supposed both in Ireland and in other countries. Thus the Blessed Virgin is said to have been seen walking out of or abandoning the Cathedral of Limerick after the last siege in 1691; that is, just before it was lost to Catholic worship. In modern times Mary is credited with appearing in Lady's Island (Waterford and Wexford border), and at Knock, Claremorris, Co. Mayo, in 1879.

In certain folk-tales the Blessed Virgin is credited with a benevolent interference in mundane concerns, like the angels in the Old Law, both in a visible and an invisible capacity.

[8] *On Crann*, 1918, Nos. 3 and 6.

[9] Literally: His Mother has the Sacred Body of her Son (lying) on her bosom; and (that body) bruised so sadly, every feature (rian) without (wanting its natural) shape, etc.

The classic instance of this is the adapted folk-tale Séadna by the modern Irish writer, Father Peter O'Leary, of Castle Lyons, Co. Cork. I have never seen an English translation of this famous story or even an English synopsis; nor has it been generally referred to as applying to the Blessed Virgin in Irish literature. How far Canon O'Leary has departed from the original I do not know. The only other folk-tale of this kind I have read is a piece of vulgar (though perhaps unintentional) blasphemy called "Paidin O'Daly", quite unworthy of attention. But the Blessed Virgin does not appear in it.

Canon O'Leary calls Mary "The Bare-footed Woman" (*an bhean chosnoctuithe*) throughout and we are left to infer her identity as if he, a native Irish speaker of the old school of nearly one hundred years ago, was timidly aware of how un-English it was to portray Our Lady as speaking and acting with ordinary everyday people among ourselves—how unusual to the Anglicized eyes of the average reader. However, "The Bare-footed Woman" as folklore is authentic, for such is the Poor Woman with her Babe at Christmas, as already explained.

It appears that Séadna, a middle-aged, easy-going shoemaker of the Middle Ages, in some part of Ireland under a native prince, is down to his last three shillings. He goes to buy leather, but is met by a poor man, a poor bare-footed woman and a hungry child, to each of whom he gives a shilling in response to their appeal for aid. As a reward an angel appears to him and offers him three wishes (*guidhe*), which he squanders thoughtlessly. The devil appears and offers him a hundred pounds for each of the shillings and a purse that cannot be emptied if Séadna will come with him in thirteen years: and we learn further on that Séadna knows of his infernal destination. Shortly after, he catches a fleeting vision of the Bare-footed Woman and she has the shilling still. Séadna becomes rich and powerful and gets a chance to marry a rich lady, but relinquishes the idea so as not to involve another in his condemnation. Shortly after, the Bare-footed Woman appears to him for the third time, praises him for denying himself and sparing the beautiful lady and in return for his heroic self-sacrifice gives him a crystal globe with cross and chain which she ties round his neck. At her touch a megrim

and horror that oppressed him disappear and so does the Poor Woman, in a white cloud.

Toward the close of the thirteen years—the allotted span—the Woman again appears to and warns Séadna and tells him she has by a stratagem gained him four days respite. She returns him the shilling as a talisman with directions for its use and disappears as he blesses her " in the name of the Father who created her, in the name of the Son who bought her, and in the name of the Holy Ghost who blessed her ".

After Séadna's victory over the evil one by means of the sign of the cross and the crystal ball and cross and the talismanic shilling, he falls sick but perceives the Woman near him all but invisible; she seems no longer to be a poor woman but of angelic beauty—" an Angel of Light ".

" He remained a long time thinking of her, her beautiful countenance and the divine light that shone from her eyes, forehead and mouth; and that light seemed in his last interview to pass in through his eyes and down into his heart. . . . The three weeks succeeding their last interview seemed to him only three hours, though he was ill."

He recovers rapidly from death's door; he is free from infernal interference, is in a position to marry the beautiful lady, becomes a friend of the prince and enters the royal court.

Séadna's generosity is boundless, both with his ill-got money and with that earned in his extensive new shoe-making establishment, and this generosity the Blessed Virgin tells him has much to do with his victory.

In Irish folklore there are two sorts of traditions, those expressed and those implied. The first are spoken of and related in story and verse, and the second are only referred to in passing or obscurely or to be inferred from circumstances, modes of thought, and the like.

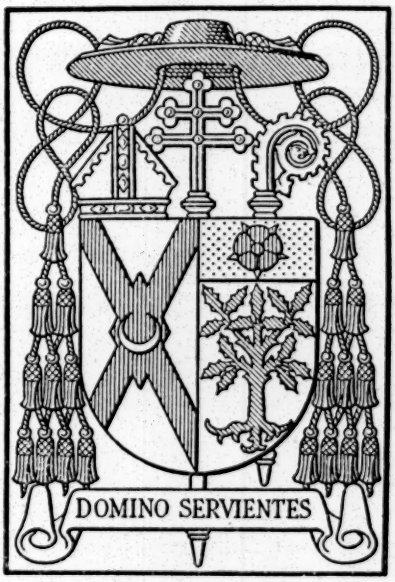
The Blessed Virgin as The Poor Bare-footed Woman or The Bare-footed Woman (Gen. 3: 15, Apoc. 12) appears to be among the latter and Canon O'Leary by lifting the *motif* into written literature, made, it would seem, a bold and successful innovation in Gaelic *belles lettres* for which indeed he received the admiration and respect of everyone interested in our language in particular and in Catholic literature in general.

MAURICE HENRY.

Kilmalogue, Ireland.

RECENT EPISCOPAL ARMS.

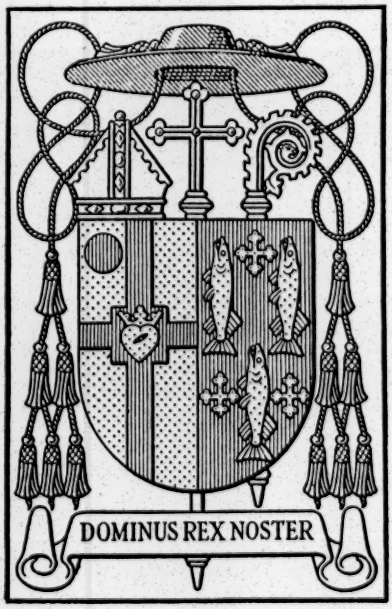
I. Arms of the Archbishop-Bishop of Rochester.



Two coats impaled. A: Silver, on a saltire lozenged at the crossing gules a crescent silver (See of Rochester). B: Silver, a holly-tree eradicated vert; on a chief gold a rose gules (Mooney). The arms of the Diocese are based upon those of the ancient English see of Rochester, which are: Silver, on a saltire gules an escallop gold. On this older coat the saltire represented St. Andrew's cross, he being the patronal saint of the cathedral church. In Scottish heraldry the cross of St. Andrew is a silver saltire on a blue field; this was the coat of the medieval primatial see and also the national banner. It was undoubtedly to avoid an heraldic "infringement" or conflict that Rochester varied the tinctures. But in the course of centuries an odd development has happened in heraldry. The Scottish version has come to be considered the correct, "traditional" cross of St. Andrew, and the red saltire on silver has become the cross of St. Patrick, and appears as such on the badge of the Order of St. Patrick and on the modern British

flag. This shift of heraldic connotation works out very fortunately in the case of the American see of Rochester, because the patronal dedication of the cathedral church actually is to St. Patrick. To "difference" the American coat from the English one, two changes have been made: the saltire has been quadrated or "lozenged" in the centre, and, for the original escallop, the crescent of the Immaculate Conception, the patronal dedication of the United States, has been substituted. The personal impalement of the Ordinary, which he used alone before taking jurisdiction of the see, shows a simplified version of his family arms with the addition of a chief from the Orsini arms, his headquarters when he was resident in Rome having been in the Orsini palace.

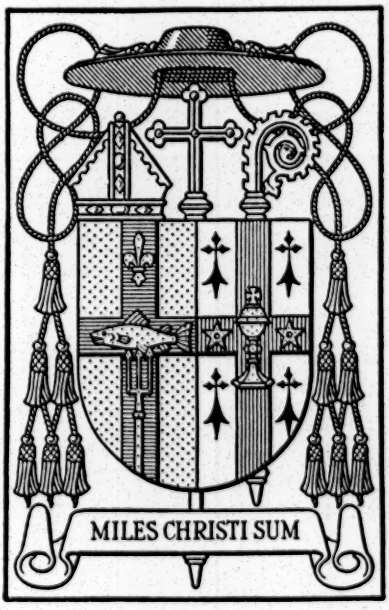
II. Arms of the Bishop of Amarillo.



Two coats impaled. A: Gold, on a cross quadrated at the crossing gules a crowned and pierced heart and in the canton a roundel counter-colored (See of Amarillo). B: Gules, three luces alternated with as many crosslets gold (Lucey).

The arms of the diocese have been explained in the REVIEW (Vol. LXXXI, No. 2, p. 184). The Irish Luceys are held to be a branch of the English family descending from the same ancestor as did the Sir Thomas Lucy whom Shakespeare satirized in the Merry Wives of Windsor. The original arms of the family consisted simply of three gold luces (pikes) on a red field—an excellent example of an early "rebus coat". Later the field was powdered or sewn with small crosses, as a "difference". In the Bishop's arms the number of the crosses is reduced to three in honor of the Blessed Trinity.

III. ARMS OF THE BISHOP OF INDIANAPOLIS.

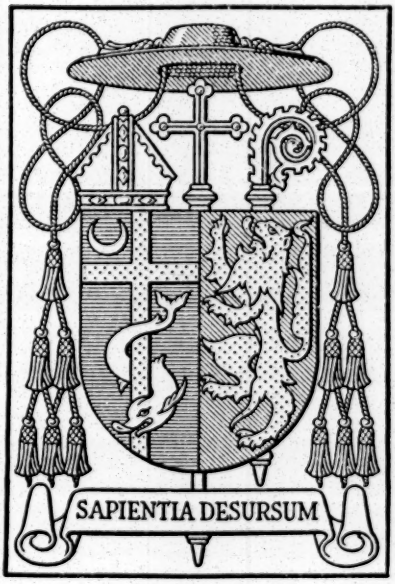


Two coats impaled. A: Gold, on a cross azure a salmon in fess sustained by a three-pronged fishing-spear issuing from the base and, above it, in chief, a fleur-de-lis, all gold (See of Indianapolis). B: Silver, on a cross gules a ciborium between, in fess, two pierced molets gold, and in each canton an ermine spot sable (Ritter). As the name of the see and of the state both refer to the Indians, an appropriate emblem was sought

for. The term "Indian" being somewhat too generic, the problem narrowed to the Algonquins, who were in control there. The word "Algonquin" is defined as "the place of spearing fish"; hence the fish held up by a spear, on the cross of the Faith, the fish itself being an ancient symbol of our Lord because of the famous acrostic from the Greek word *ichthus*. The spear is three-pronged in honor of the Blessed Trinity, and the fleur-de-lis commemorates the first French missioners. The coloring of the whole is that of the old French royal coat. Incidentally, the usual, generic fish in heraldry is drawn nine times out of ten as a salmon, when it has no "rebus" value, as has the pike, or luce, in the Lucey coat. On the Ordinary's impalement the ciborium appears in honor of the late Bishop Chartrand whose devotion to the Blessed Sacrament was conspicuous. The four ermine-spots indicate St. Elmer (Ermelius), the Ordinary's name-Patron, Hermelin being the German word for ermine; the cross of St. George, Patron of all horsemen, knights, *Rittern,* and the golden spur-rowels suggest the prelate's family name.

IV. Arms of the Bishop of Syracuse.

Two coats impaled. A: Azure, a long-cross throughout gold, the lower shaft entwined with a dolphin and in the canton a crescent, both silver (See of Syracuse). B: Vert, a lion gold (Duffy). The dolphin is from the ancient Syracusan coinage and was a symbol of the island; the crescent of the Immaculate Conception indicates the patronal dedication of the cathedral church. The Ordinary's impalement shows his very simple and, thus, very fine family coat. In view of the old heralds' maxim, "simplicitas formae antiquitatis nota", a coat of this kind should never be cluttered up with a variety of small charges intended to indicate a prelate's personal, educational or ecclesiastical history. This is not at all the purpose of a coat-of-arms: its sole aim is identification. If a prelate is a Religious or a Regular, this affiliation usually, by established precedent, has to be shown. Or if it is desirable to place a single "mark of difference" on a family coat, to make it peculiarly personal, an heraldic attribute of the prelate's chief name-Patron may be used instead of the trivial modern English marks of cadency. But further than this one may not safely



go without violating heraldic idiom. Yet there continues to be turned out a type of ecclesiastical coat-of-arms that looks more like an old-fashioned "sampler" of heterogeneous pious emblems, unidiomatic and ungrammatically thrown together, than anything ever known to proper heraldry.

PIERRE DE CHAIGNON LA ROSE.

THE GREAT PROMISE OF THE NINE FIRST FRIDAYS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Permit me to submit a few observations apropos of a certain statement contained in Father Connell's article entitled "Popular Pulpit Fallacies," which appeared in your esteemed REVIEW last November.

In reference to what is commonly known as "The Great Promise", made to Saint Margaret Mary, Father Connell writes: "In the first place there is considerable doubt whether a revelation of this character was ever granted to the Saint." The expression "considerable doubt" implies, it seems, considerable reasons for doubt or in other words that there are

solid reasons which can be adduced against the historicity of the " Great Promise ".

In the works of grave authors at hand, on this subject, including the eminent theologian Father A. Vermeersch, S.J., I find the fact in question accepted with historical certitude, implying the absence of solid reason for doubt. Rather than transcribe the forceful arguments brought forth by these authors to establish the historicity of the fact in question, I shall merely quote a passage which His Holiness Benedict XV had inserted into the Bull of Canonization of Saint Margaret Mary. The passage reads as follows:

Dominus Jesus autem hoc sermone suam fidelem sponsam alloqui dignatus est: " Tibi polliceor, in profusa mei Cordis misericordia, si qui per novem continentes menses, singulis sextis feriis quoquo mense primis occurrentibus, sacratissimam mensam adeant, omnipotentem Cordis mei amorem poenitentiae finalis beneficium eis concessurum: in offensa apud me haud ipsi morientur neque sanctis non exceptis sacramentis; ac in postremis illis momentis, tutum eis asylum Cor meum praebebit."

I, at least, would infer from this passage that the Holy Father as well as the Roman theologians who made a special study of the " Great Promise " both before the beatification and the canonization of the Saint, accepted it as an historical fact. This inference, let me hasten to add, does not bring Papal Infallibility into the question but is based rather on the traditional prudence which characterizes Roman documents.

Now, concerning the alleged popular pulpit fallacy *in re:* I wonder if priests in the pulpit are wont to make statements any stronger than the plain one made in the passage quoted. I doubt it very much. If their statements are of equal strength they are certainly in good company.

A. M. M. McSHANE, M.S.C.

Natick, Rhode Island.

Reply.

To the Editor, THE ECCLESIASTICAL REVIEW.

The chief reason for doubting that the Great Promise was actually made to St. Margaret Mary Alacoque is the fact that we have only indirect testimony to such a revelation, and what

testimony we have is very meagre. The only written statement of the Saint herself that she received a divine communication of this nature is found in a letter to Mother de Saumaise. Now, the original of this letter must have been destroyed shortly after the Saint's death, for only a copy was available to present to the ecclesiastical authorities when the process of her beatification was begun in 1715.

Moreover, there is no mention of the Great Promise in the writings of Father Croiset, to whom, after the death of Father de la Colombière, Saint Margaret Mary confided her supernatural communications, and who published in 1691 a work on devotion to the Sacred Heart which was reëdited in amplified form in 1694, and again in 1698.

It was these and a few similar facts that motivated my statement in my article "Popular Pulpit Fallacies" to the effect that there is considerable doubt whether the revelation in question ever was granted to Saint Margaret Mary. However, since I wrote that article a book has been published entitled *The Nine First Fridays* by an anonymous author who styles himself simply "A Secular Priest."[1] This little work presents some strong arguments for the historicity of the Great Promise and a scholarly rejoinder to the objections adduced against it. In consequence, I willingly grant that the historical basis for the authenticity of the Promise is stronger than I regarded it when I wrote my article. Moreover, the fact that Pope Benedict XV incorporated the Great Promise in the Bull of Canonization of Saint Margaret Mary is undoubtedly an argument in favor of its historicity. I humbly confess that I was not aware of the inclusion of the Great Promise in this papal document until I read Father McShane's letter.

Nevertheless, we must not ascribe to the statement of the Pope a greater cogency than the Sovereign Pontiff himself wished it to possess. No better authority on this matter could be cited than one who himself sat in the chair of Peter—Pope Benedict XIV. This learned Pontiff wrote that in giving approval to private revelations the Church only means to propose them as *probable and piously worthy of credence*—"*probabiles et pie credibiles.*"[2] In this passage the Pope cites sev-

[1] Burns, Oates and Washbourne, London, 1934.

[2] *De Beatificatione et Canonizatione Sanctorum*, L. II, cap. 32, n. 11; L. III, cap. 53, n. 15.

eral theologians, including Cardinal Cajetan, to substantiate his statement. A recent authority in the same matter, Father Finlay, S.J., in his book *Divine Faith* (p. 58) says of the Church's approval of private revelations: "It does not imply that the Church in any way guarantees the authenticity of the revelations or the truth and accuracy of their contents".

I believe therefore that some doubt can still be reasonably entertained regarding the historicity of the Great Promise. Furthermore, even though this point were fully conceded, there still would remain the formidable difficulty of the interpretation of the Promise. Some, it is true, take the words quite literally—for example, the author of *The Nine First Fridays* (p. 89 seq.)—and believe that one who performs the prescribed devotion with the requisite intention and with the proper dispositions will (with moral certainty) receive the *efficacious* grace to be in the friendship of God at the hour of death. But to some writers such an interpretation seems entirely untenable. Father McNabb, O.P., does not hesitate to brand it as scandalous and calculated to lead simple souls into material superstition.[3] Another interpretation is that our Lord will grant a *sufficient* grace for repentance to one who has made the nine first Fridays and is in the state of sin at the hour of death, which grace however the recipient may reject. Thus Père Guillaume, S.J., in *Les Promesses du Sacré-Cœur* (p. 138). A writer in *The Irish Ecclesiastical Record* for November, 1890, gives the words of the Promise an interpretation like that commonly ascribed to our Lord's words: "He that eateth my flesh and drinketh my blood hath everlasting life" (John, 6:55). In other words, one who has made the nine First Fridays has done something which in itself will tend to bring him to eternal life, yet that does not prevent him from subsequently frustrating this effect by deliberate sin. It is worthy of note that Bishop Languet, who conducted the diocesan process of Saint Margaret Mary, in his *Life* of the Saint simply says that our Lord *led her to hope* for the grace of final perseverance for those who make the nine First Fridays. And Monsignor Arnaldi, the postulator of the cause of her beatification, interpreted the Promise to connote no more than special

[3] *American Catholic Quarterly*, Vol. 28, pp. 753, 756.

graces, over and above the ordinary divine helps, but in no way infallibly leading to final perseverance.[4]

With such divergent views prevailing among competent authorities regarding the interpretation of the Great Promise, I cannot see how a preacher can be justified in attributing any greater efficacy to the devotion of the nine First Fridays than that which I proposed in my article—namely, that the grace of dying in the divine friendship may be humbly expected by all who with proper dispositions receive Holy Communion on nine consecutive First Fridays.

It might be argued that if the Pope deemed it proper to include in a bull of canonization without any qualifications a Promise which, literally interpreted, certainly asserts an efficacious grace of final perseverance, the priest in the pulpit may do the same. But I think the two cases are very different. The Pope realized that the Great Promise as incorporated in the Bull would be read, in general, only by persons who knew that the Promise admits of various interpretations, so that there was little danger of its being misunderstood. But the statements of the priest in the pulpit are taken quite literally, at least by the less educated of his flock. And so, if a preacher were to promulgate the Great Promise without any explanation or qualification, would he not thereby incur the risk of leading some into a position of false security about their eternal salvation?

I believe that every priest engaged in the sacred ministry should foster the devotion to the Sacred Heart and that of the nine First Fridays by relating the revelation of the Great Promise as an occurrence which has very probable arguments in favor of its historicity. But I also believe that the priest should explain this Promise in such a way as not to render void the admonition of St. Paul: "With fear and trembling work out your salvation" (Philipp. 2: 12).

FRANCIS J. CONNELL, C.SS.R.

Mount St. Alphonsus, Esopus, New York.

[4] *The Nine First Fridays*, p. 97.

THE ROMAN CENSUS AND THE BIRTH OF CHRIST.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your periodical of April (1935, pp. 398-402) Doctor Arbez has given us a fine summary of the πρώτη-πρότερα controversy. Briefly and succinctly the entire matter is outlined and the proponents of each view are clearly presented.

We are agreed that πρῶτος sometimes is used with a noun, pronoun or adjective in a comparative sense. The Bible abounds in such examples. But we denied that any example of πρῶτος and the participle in the comparative sense can be alleged from either the Bible or classical literature.[1]

Doctor Arbez in defending the comparative sense offers the two strongest analogies commonly given by the proponents of this theory.[2] But are they true analogies and do these two examples of the entire vast Greek literature at our disposal convincingly prove the point? A brief analysis of both texts will show that these two texts can even be rejected as analogies by philologists.

1. "Now these are the words of the letter which Jeremias sent (ἀπέστειλεν) . . . after Jechonias had departed . . . from Jersualem (ὕστερον ἐξελθόντος κτλ)" (Jer. 36 (29) 1-2). "This enrolling took place (ἐγένετο) before (πρώτη) Quirinius had been governor (ἡγεμονεύοντος) of Syria." Is this translation legitimate on grounds of analogy? A careful examination of both texts shows that there is no true analogy. In Jeremias we have an explicit comparative which is lacking in Luke. Then too in Jeremias the participle is aorist, whereas in Luke it is in the present. In this latter case the present participle coincides with the action of the main verb.[3] Thus according to the ordinary grammatical usage the translation is: "This was the first enrolment that took place while Quirinius was governor (or commander) of Syria". It is the reading supported by the ancient versions.

2. The second example is taken from the Antigone of Sophocles (lines 637-638). In this dramatic poem Haemon is in-

[1] Cf. ECCL. REVIEW, 92 (Feb. 1935), p. 190.

[2] Cf. ECCL. REVIEW, 92 (April 1935), p. 399.

[3] Cf. J. J. O'Rourke, *Adnotationes in Linguam Novi Testamenti* (Roma, 1926), XXXVII, p. 84.

troduced as speaking to his father. "No marriage shall be deemed by me a greater (μείζων) gain than thy good guidance" (σοῦ καλῶς ἡγουμένου).[4] Authors defending this analogy with the Lucan text assert that we have an example of brachylogy for the following reading: "No marriage shall be deemed by me a greater gain than 'the marriage to take place' (τοῦ γάμου γενησομένου) rightly appointed by you." Translating this in terms of the Lucan text we would have: "This enrolment took place before 'that enrolment which took place (τῆς ἀπογραφῆς γενομένης) while Quirinius was governor of Syria." Thus if these words could be supplied in both texts we would have a good analogy, nor would the present participle in Lk. 2 : 2 offer any difficulty, since it would take its time from the main verb ἐγένετο. However, the example cited from Sophocles does not bring a comparison between two marriages, but rather a comparison between marriage and good guidance. If this is so,[5] these two verses of classical literature cannot be cited as analogous to the Lucan text.

JOHN E. STEINMUELLER

Huntington, New York.

Reply.

To the Editor, THE ECCLESIASTICAL REVIEW.

Doctor Steinmueller's very able presentation of his objections leaves, it seems to me, the matter pretty much where it stood.

May I recall that my purpose was merely to show that the πρῶτος-πρότερος interpretation rejected by Dr. Steinmueller is not so hopeless as one might gather from his quotations?[1] The names of the authors favoring it certainly balance those on the opposite side.

It is granted that there is no case of πρῶτος in precisely the same construction. Hence the appeal to analogy, even though analogous cases may be very few in "the entire vast Greek literature at our disposal". But, for instance, how many cases

[4] Cf. R. Jebb, *Sophocles*, Part III, 3 ed., reprinted (Cambridge, 1906), pp. 122-123.

[5] Cf. Jebb, *op. cit.*, p. 123.

[1] ECCL. REVIEW, Feb. 1935, p. 190.

of the construction used in the Greek Jeremias—a rather strange construction—in this precise form, can be quoted? Further, there is no question of a convincing proof, but only of a mere probability or even possibility, which it is good to keep in mind in the present state of our knowledge—until definite historical evidence replaces the various historical hypotheses.

1. Greek Jeremias. If πρῶτος may be used with the force of a comparative, can there be any objection to its construction as a comparative? The presence of an explicit comparative in Jeremias, then, is no decisive objection, if St. Luke has an equivalent. I fail to see the force of the reference to the rule of the present participle here.[2] If πρῶτος means first, the phrase evidently is to be translated as Dr. Steinmueller indicates and as understood by the ancient versions. It is hardly necessary to note that one will consider another translation only when one is aware of the historical problem. But if πρῶτος may be used comparatively, the comparison is between the census of the birth and that under Quirinius, not between the census and the governorship. Hence: the census was "anterior to"—before (that) of Quirinius's governorship. Jeremias has the aorist required by the sense.

2. The construction used in the Antigone offers a sufficient analogy, even if the comparison is directly between marriage and good guidance. And in the context one may certainly understand it of the marriage contemplated by Hemon and one meeting with the approval of Creon.

EDWARD P. ARBEZ

Washington, D. C.

LOTIO VAGINALIS — A REPLY.

To the Editor, THE ECCLESIASTICAL REVIEW.

I wish to refer to my letter and to the reply by the author of the solution which appeared in the January issue of THE ECCLESIASTICAL REVIEW.

From his reply in the January issue the author in the REVIEW still seems to wish to use the statement of Vermeersch for a

[2] Cf. A. Carnoy, *Manuel de linguistique Grecque*, Paris, 1924, p. 264.

deduction in defence of his position. That Father Vermeersch objects to the deduction made from his statement and that he agrees with what I wrote in opposition to the author's solution seem to me to be clear from Father Vermeersch's letter which appeared as a part of my article.

The statement of Vermeersch was concerned with the time after which a vaginal douche could be used by a woman who was neither sterile nor pregnant. The time set by Vermeersch in the circumstances coincides with the time that the marriage act has run its natural course. Therefore, in the case of a woman who is able to conceive you can set the time when a vaginal douche is permissible either by the time that the marriage act has run its natural course *or* when conception is no longer possible, because they coincide in time. It is a big step and illogical to deduce from this that, when a woman is pregnant or sterile, she can use the vaginal douche immediately because there is no possibility of conception. The reason that the deduction is illogical is that the marriage act has not run its natural course as it had in the first case. Father Vermeersch from his answer, as quoted by me, evidently in the case in question in this discussion does not allow an act that is directly opposed to the nature of the marriage act, or the primary and essential end of marriage if you will, whether the woman is pregnant or not. In other words he demands the same delay in the use of the vaginal douche until the marriage act has run its natural course either in pregnancy or non-preganacy. My letter to Father Vermeersch dealt with the very definite and specific case in question. His answer is clear.

The author in the REVIEW wrote in the January issue:

> But in a case where conception is impossible it is difficult to see how one can speak of preventing conception; how one can speak of interfering with nature, when it is known that nature itself does not proceed on to conception.

Yet Lehmkuhl writes (Vol. II n. 1064-1):

> . . . *constans est doctrina theologorum,* post matrimonium legitime contractum licitam esse copulam, in qua ex parte conjugum *nihil fit ad prolis generationem impediendam, quamquam propter diversas circumstantias re ipsa non potest proles generari. Quare* copula non prohibetur ex hac ratione eo tempore quo uxor gravida est.

The author in the REVIEW writes:

> The distinction between contraceptives that interfere with the normal execution of the marriage act and those that merely impede conception is acknowledged by theologians.

The inference would seem to be that this distinction is admitted by all theologians, and that, with this distinction admitted, the practice defended by the author in the REVIEW would be correct. I can not find anything in De Smet, who is quoted by the author, which justifies either explicitly or implicitly the practice defended by the author. Is the admission of a distinction as admitted by De Smet marshaled as a defence or a principle to be deduced as a defence of the practice in question?

De Smet definitely sets down *procreatio prolis* as the *finis operis actus conjugalis.* The *finis operis,* as distinguished from the *finis operantis,* is so intimately and intrinsically tied up with the *objectum actus* that what touches the morality of the one touches the morality of the other. A vaginal douche certainly affects the *finis operis actus conjugalis,* whether the woman is pregnant or not, and therefore affects the *objectum actus conjugalis,* whether the woman is pregnant or not.

It seems to me that the author in the REVIEW is not attentive enough to the nature of the *finis operis,* and its intrinsic connexion with the *objectum actus.* So intrinsic is this connexion between the *finis operis actus* and the *objectum actus* that some theologians say that the two are identical, some that the two coincide. Confer the quotations below from St. Thomas and St. Alphonsus. Because of this intrinsic connexion—some say coincidence, some identity—it seems to me that the *finis operis actus conjugalis,* the *procreatio prolis,* may not in any case (inclusive of pregnancy and sterility) be positively excluded (*actione operantis*). And I, therefore, object to the author's inference that the *finis operis* does not pertain to the integrity of the marriage act, and to his following statements on the case in question:

> A vaginal lotion leaves the marriage act complete in its nature; at most it merely prevents conception.
>
> . . . the use of a vaginal douche . . . does not interfere with the natural execution of the marital act. . . .

Before subjoining a few quotations, I wish to emphasize the following points. Whether a woman is pregnant or not, sterile or fertile, the *finis operis* of the conjugal act is the *procreatio prolis.* A vaginal douche, whether the woman is pregnant or not, sterile or fertile, affects the *finis operis* of the marriage act; and, therefore, affects the *objectum* of the marriage act; and is, therefore, wrong in the case in question.

The italics in all the quotations in this article are generally inserted.

ST. THOMAS (*II Sent.,* dist. 36, art. 5, ad 5 et 4): "Actus aliquis habet duplicem finem: scilicet *proximum finem,* qui *est* objectum ejus, et remotum, quem agens intendit: et ideo cum bonum ex fine distinguitur contra bonum ex genere, intelligitur de fine remoto, quem agens intendit."

(*De Malo,* art. 4, ad 8, q. 2): "Duplex est finis: proximus et remotus. *Finis proximus actus idem est quod objectum;* et ab hoc recipit speciem. Ex fine autem remoto non habet speciem; sed ordo ad talem finem est circumstantia actus."

(*Ia-IIae,* q. 18, art. 4, footnote): "Duplex est finis alicujus actus, etiam praeter finem ultimum: unus *proximus seu finis operis et alter remotus seu finis operantis. Finis proximus, idem est quod objectum actus,* et ideo *eidem* est *intrinsecus,* datque illi speciem propriam. Finis autem remotus, seu operantis, neque dat actui propriam speciem, sed est circumstantia operis ab agente relati in finem; et quando bonum ex fine distinguitur contra bonum ex genere sive ex objecto, sermo est de fine remoto. Differt ergo art. 2 a praesenti 4, quod in 2 agitur de *fine proximo qui est objectum in quo actus natura sua tendit;* hic autem agitur de fine remoto. (Sylvius)."

ST. ALPHONSUS (*Theol. Moral.,* vol. II, Lib. V n. 36): "Theologi vocant principia moralitatis ea, ex quibus fit ut aliqua actio sit bona vel mala vel indifferens. Tria recensentur hujusmodi principia; nempe, objectum, finis, et circumstantiae. Ut enim actio dicatur bona ex integra causa, oportet ut sit consentanea legi et rectae rationi, tum ex parte objecti, tum ex parte finis extrinseci operantis, tum etiam ex parte circumstantiarum."

It should be noticed carefully that here St. Alphonsus under *finis* lists *ex parte finis extrinseci operantis.* Where then does he place *finis intrinsecus operis?* He places it with the *objectum,* with which he says it coincides, as is clear from the following quotation:

n. 38: "alterum principium moralitatis est *finis, non intrinsecus operis quod coincidit cum objecto,* sed extrinsecus operantis qui quatenus conveniat vel disconveniat cum regulis dicitur bonus vel malus moraliter."

In keeping with the quotations from St. Thomas and St. Alphonsus are the following quotations: LEHMKUHL; vol. I, n. 97; NOLDIN, vol. I, n. 75; VERMEERSCH, vol. I. n. 116.

In speaking "De Liceitate Actus Conjugalis in Se", Noldin says in vol. I, part III, De Sexto et Usu Matrimonii (Cf. Lehmkuhl, vol. II, n. 1064):

NOLDIN (n. 67): "*Quomodo Perficiendus*: Actus conjugalis ita perfici debet, *ut essentialis finis,* qui est generatio prolis, *quod ipsum actum attinet,* naturali modo obtineri possit. Non est necesse, *ut finis iste* reipsa obtineatur, id autem omnino requiritur ut *ex parte actus saltem obtineri possit.*

"Graviter ergo peccant conjuges, *si quiquid faciant, quo generatio impediatur . . . nam contra naturam et finem primarium* matrimonii agunt.

n. 68, 69: "Conditiones ad generationem requisitae. Ad generationem naturali copula obtinendam *ex parte actus* duo requiruntur:

"1. Ut vir membro genitali vas mulieris penetret ibique semen effundat.

"2. *Ut Mulier Semen Receptum Retineat.*"

It is to be noted that in the above quotation Noldin speaks of the two things required *ex parte actus;* and one of the two things is *the retention of the seed already received.*

In my letter quoted in the January issue, Father Vermeersch was asked about the very case in question in THE ECCLESIASTICAL REVIEW. His answer, as quoted in the same issue, p. 70, is as follows.

VERMEERSCH: "Your answer to the Editor of THE ECCLESIASTICAL REVIEW is perfectly correct. I have nothing further to observe about it."

The author in the REVIEW seems to dismiss rather summarily my quotation from the Encyclical *Casti Connubii.* His statement that the quotation is not to the point is based on the assumption that he has proved his case. It does not seem to me that he has. My quotation from the Encyclical is very much

to the point if what I have written is correct; and I do not think that the author has proved my position incorrect.

I have the authority of Father Vermeersch for my article in the January issue and for this article. I sent him a copy of this reply with the exception of the quotations from St. Thomas and St. Alphonsus, which have been inserted since I wrote to Father Vermeersch.

ANSWER OF FATHER VERMEERSCH: Having read this article, Father Vermeersch replied as follows:

Pontificia Università Gregoriana,
Piazza della Pilotta,
Roma (101)

22 January, 1935.

Dear Reverend Father,

I have no difficulty in approving fully what you have written to the Editor of THE ECCLESIASTICAL REVIEW. Writing in this way, you maintain the traditional doctrine.

Yours truly in Our Lord,
(Signed) A. VERMEERSCH.

WILLIAM S. BOWDERN, S.J.

St. Louis, Missouri.

Rejoinder.

We admit that the *finis operis actus* and the *objectum actus* are intrinsically connected. In fact, we have always regarded them as identical. The fundamental difference between Father Bowdern and us lies in our definition of the *finis operis* or the *objectum operis actus conjugalis*. We do not admit that this is *procreatio prolis*. After all, a line must be drawn somewhere between the "object" of an act and its *effects*. We maintain that conception and *procreatio prolis* are *effects* of the act and not its *objectum* nor its *finis intrinsecus*. The "object" of the marriage act, as of every other act, is that which the act *immediately* does, that toward which it immediately tends, that which is necessary and sufficient to give the act concrete and distinctive existence.

In the conjugal act, the *objectum* or the *finis intrinsecus operis* is *effusio seminis in vagina*. This makes the act a complete self-subsistent event. Everything beyond this is an

effect. The *retentio seminis* is negative and passive—merely failure to expel. It is not a part of the *objectum actus conjugalis.* The use of a vaginal douche is, of course, unlawful if it is performed in such circumstances that it could prevent conception; but it is never opposed to the *objectum actus conjugalis,* nor to the *finis intrinsecus operis conjugalis.* It conflicts with what some theologians call the *finis operis extrinsecus,* but not with the *finis operis intrinsecus.* The latter is always identical with the *objectum actus,* while the former designates something beyond; that is, an effect. In the marriage relation the *finis operis intrinsecus* specifies the act of intercourse alone, while the *finis operis extrinsecus* is conception.

If De Smet has the latter end in mind when he says that *procreatio prolis* is the *finis operis conjugalis,* he is right. If he means that *procreatio prolis* is the *finis intrinsecus actus conjugalis,* he is wrong; for the *finis intrinsecus* is merely *effusio seminis in vagina.* Whatever happens, or does not happen, beyond this is an effect of the conjugal act, and, therefore, a distinct action or event, having its own specific nature and "object".

Our correspondent quotes the following from Noldin:

> Conditiones ad generationem requisitae. Ad generationem naturali copula obtinendam *ex parte actus* duo requiruntur:
>
> 1. Ut vir membro genitali vas mulieris penetret ibique semen effundat.
> 2. Ut mulier semen receptum retineat. (Nos. 68, 69.)

We do not admit that the last sentence implies that Noldin regards the retention of the semen as an integral part of the *actus conjugalis* or of its *objectum.* "*Requiruntur*" refers to "*generationem,*" not to "*actus*". Noldin declares *retentio seminis* to be necessary for *generation.* He does not say that it is necessary for the integrity of the *actus cnnjugalis.* In fact, he is not discussing that question at all.

The quotation from Lehmkuhl tells us when intercourse is lawful. It does not explicitly say when intercourse is unlawful, even though it may do so by implication. The excerpts from St. Thomas set forth the distinction between *finis operis* and *finis operantis* and the identity of the former with *objectum*

actus. Obviously we admit these propositions, but they have nothing to do with the case before us. The quotation from St. Alphonsus is likewise irrelevant. The first (No. 67) of the two quotations from Noldin does give some support to our correspondent's thesis. In so far as it does so, it is wrong. Our correspondent will not contend that his citations amount to a *consensus unanimis theologorum* in favor of his position.

Since we deny that *procreatio prolis* is the *finis operis* or *objectum actus conjugalis,* we do not accept our correspondent's view that a vaginal douche affects the nature or *objectum* of the conjugal act. Its sinfulness occurs because of its relation to the process of conception. In the case under consideration, no such interference is possible, because conception is physically impossible. Therefore, the use of a vaginal douche is not wrong, even if it takes place before the time when the semen becomes ineffective.

The technical question that we have been discussing as to what precisely is the *finis operis* or *objectum actus conjugalis* is closely related to the question, what constitutes consummation of marriage and canonical potency? The following quotations are submitted in support of the opinion that these requirements are fulfilled when the semen has been deposited in the vagina. Therefore, it would seem that the quotations favor the view that the *finis intrinsecus* or *objectum actus conjugalis* does not extend beyond that event and does not take in *procreatio prolis.*

Gasparri (*Tract. de Matrimonio,* vol. I, n. 534, Typis Vaticanis, 1932) quotes the opinion of Sanchez as being the common opinion of theologians: " Si foemina recipere possit semen intra vas, quamvis semel susceptus retinere nequiret, valeret matrimonium, quippe sane vere consummatur matrimonium, et efficiuntur coniuges una caro, et ipsa solum sterilis, quod matrimonium non obstat."

Aertnys (*Theol. Moral.,* vol. 2, n. 713, 3, Marietti, 1928) says: " . . . valide contrahunt . . . mulieres, quae possunt semen excipere, etsi illud non retineant."

De Smet (*De Sponsalibus et Matrimonio,* n. 157, 3 Beyaert, 1927) says: " . . . matrimonium non censetur consummatum in casu copulae onanisticae . . . (et in nota) non obstaret autem consummationi usus artificii adhibiti ad sterilizandum vel expellendum semen rite introductum."

Payen, G. S.J. (*De Matrimonio,* vol 1, n. 984, Zi-ka-wei, 1929) states: "Ut copula sit per se apta ad generationem . . . necesse est mulier semen recipiat, licet necesse non sit semen receptum retinere valeat."

[It will be observed that this directly contradicts the opinion of Noldin, quoted above.]

UNIVERSITY STUDIES FOR THE PARISH CLERGY.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with considerable interest the arrangement that His Excellency, Bishop Boyle, has made with Duquesne University for special courses of study for priests engaged in parish work. I should think that this plan could be carried out in any diocese where there is a Catholic university. Personally, I would be so much pleased with that sort of an arrangement that, even after nineteen years in the priesthood, I believe I would enroll myself in one or the other of such courses. I should think it would be very valuable for any young priest to take a course in Church Architecture or Introduction to Church Art. While it might not be necessary for many priests in the next few years to do any great amount of building, it is always possible to redecorate or refurnish churches or other ecclesiastical buildings. Such knowledge would be invaluable.

Science in the service of mankind is a broad subject and, if properly treated, it would give us many opportunities for "individual leadership".

The teaching faculty for such courses need not always be made up of the present members of any university faculty. I should think the schools could reach out into the dioceses and make use of some of the men who have been trained in the post-graduate courses suggested. The project seems to offer a golden opportunity and I am sure the priests of the United States will seriously encourage attendance at such courses.

R. MARCELLUS WAGNER

Cincinnati, Ohio.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

The opportunity for study offered to priests by Duquesne University is one more evidence of the new awakening of Catholicity. The Church is coming out of her beleaguerment. Heresy which has held the high places has come to the end of its inherited vitality. The sap in its severed branches is drying up. The Church must speak loudly if civilization is to be saved. It must speak in a language that can be understood.

Our younger priests have begun to realize this. The Seminary has given them a priceless equipment; it has not been able to give them that contact with modern thinking—perhaps one should say with modern mental confusion—which enables them to use this equipment to full advantage. This has always been the work of the University, which is not a school-house but an intellectual forum. It is a place where one brings as well as takes; where one strikes fire from latent forces.

Many of the clergy have already availed themselves of cultural associations where their contacts with sincere, but non-religious persons have been provocative to themselves and illuminating to others. Increasing numbers of clerics have enrolled themselves in every kind of intellectual confederation. They have learnt, to their own satisfacion, that there is not a sphere of thought or action where their faith is not called upon to play a decisive part. They find that they belong to a Universal Church and not to a sect, and that the world is at least half-aware of this. They discover that everyone is a potential Catholic; and this gives them confidence and enthusiasm. "Fear not," says our Lord, "I have overcome the world." To be afraid of the world is to be worldly-minded.

This is not a presumptuous and implied criticism of the great priests who have upheld the Faith in the times of oppression. They knew that it was useless to oppose an unreasoning and an impervious public opinion. One does not cast pearls before swine lest the swine turn and tear you. When public opinion was anti-Catholic, the supreme task was to safeguard the little ones of Christ, by segregation, if necessary. But those days are over, for a time. Catholicity now rejoices in the opportunity of being something possible to millions who know it

not. To reach those millions one must learn their language; and this does mean that some priests—parish priests, of necessity—must not be wholly absorbed in parochialism, institutionalism and the work of self-preservation. They must be men-of-the-world without being worldly men. They must be men of general culture and knowledge. They must have vision, charity and sympathy. They cannot be such without learning —not mere book-learning; but the learning that comes from contact with all that all serious men are thinking about.

EDWARD HAWKS

Philadelphia, Pennsylvania.

THE SEAL OF CONFESSION: NEW PRECAUTIONS.

In the *Monitum* printed in our Analecta section in this number (p. 507) the Sacred Penitentiary ordains that cases in the internal forum submitted to it are to be sent directly to the Sacred Penitentiary by sealed letters and with names of the parties concealed. Confessors must not transmit them in letters open to agents who are to present them to the Sacred Penitentiary. Confessors are to address such cases and all information concerning them directly to the Sacred Penitentiary or to His Eminence the Cardinal Major Penitentiary, either by mail without employing any agent as intermediary or, if his services are to be invoked, the matters of conscience are to be enclosed in a sealed envelope within the envelope addressed to the agent.

This is but another instance of the Church's most earnest efforts to preserve inviolate the seal of confession and everything pertaining to it. Though there is little likelihood of the agent's coming to any knowledge of the persons involved, when fictitious names are used and he is so far from the parties' place of residence, nevertheless he should know nothing about the cases of conscience submitted to the Sacred Penitentiary.

This solicitude of the Church for the seal of confession is a caution both to Ordinaries and to priests to guard scrupulously against any even the remote violation of the sacramental secret, when dispensations, etc., for the internal forum are necessary. The confessor is admonished to take care that

the authorities may not even vaguely recognize who the parties are. This precaution becomes all the more urgent when the matter is referred under somewhat different aspects to both the internal and the external forum. Thus, if for one and the same marriage a dispensation from the impediment, say, of affinity is sought in the external forum, and another, say, from the impediment of crime is sought in the internal forum, the confessor must see to it that the request for the latter does not fall into the hands of the same official in the chancery as the former; and, if he foresees even the slightest danger that anyone may recognize the identity of the persons concerned, he may not address the chancery for the dispensation for the internal forum but must provide in some other way, e. g., by addressing the Apostolic Delegate or the Holy See or, if circumstances warrant it, by employing the faculties conferred upon confessors in canon 1045 § 3. Not only where there is question of matrimonial dispensations, but also in all other matters of the internal forum, similar precautions must be taken to safeguard against even the slightest indirect and remote violation of the seal of confession.

VALENTINE T. SCHAAF, O.F.M.
The Catholic University of America, Washington, D. C.

MEMBERSHIP IN ROTARY CLUB CLOSED TO CLERICS.

Qu. 1. Why has the Rotary been condemned by the Holy See?
2. What is to be said of present sacerdotal membership?
3. May clerics contribute to the Rotary magazines?

Resp. 1. Apparently our inquirer is referring to the following declaration of the Consistorial Congregation: "Ab hac Sacra Consistoriali Congregatione non pauci sacrorum Antistites, pro sua pastoralis officii religione, exquisierunt: *An Ordinarii permittere possint clericis ut nomen dent Societatibus, hodiernis temporibus constitutis, quibus titulus "Rotary Clubs", vel ut earumdem coetibus saltem intersint.*—Sacra autem haec Congregatio Consistorialis, re mature perpensa, respondendum censuit: *Non expedire*".[1]

[1] 4 February, 1929—*Acta Apostolicae Sedis*, XXI (1929), 42; ECCLESIASTICAL REVIEW, LXXX (1929).

In this declaration the Consistorial Congregation does not condemn Rotary Clubs as severely as it condemns Masonic societies or even other secret societies, like the Independent Order of Good Templars,[2] the Odd Fellows, the Knights of Pythias, and the Sons of Temperance.[3] The reason for this is that they do not constitute a sect, nor are they hostile to the Church as Masonic societies are: nor do they demand of their members an oath of inviolable secrecy with all its dangers for Church and State, as strictly secret societies do. The reasons for the Rotary declaration are somewhat similar to those that prompted the condemnation of the Y. M. C. A.[4]

Rotary Clubs aim to unite men all over the world into a great international society, not resting on Christian charity but on a nebulous brotherhood of man. This proposed universal organization does not recognize the solid foundations of revealed religion, but fosters rather an indifferentism which all too easily, though almost imperceptibly, undermines the faith of Catholics who join its ranks.

When asked whether Ordinaries may permit clerics to become members of Rotary Clubs or to attend their meetings, the Consistorial Congregation replied, *non expedire*. These words do not imply merely that Ordinaries ought only to discourage clerics from joining the society or attending its meetings: they convey rather a real precept but, since the society is not so reprehensible as Masonic or other secret societies, the prohibition is correspondingly couched in words that are not so severe as the condemnation of these societies.[5]

Directly the precept is imposed upon Ordinaries; but indirectly it obliges clerics to abstain from membership in Rotary Clubs or from participating in their assemblies. Since Ordinaries are not to permit participation, clerics are not free to associate with Rotary Clubs.[6] Manifestly clerics are bidden

[2] S. C. S. Off., 9 August, 1893—*Fontes*, n. 1167.

[3] S. C. S. Off., instr., 20 August, 1894—*Fontes*, n. 1171.

[4] S. C. S. Off., letter, 5 November, 1920—*Acta Apostolicae Sedis*, XII (1920), 595-597.

[5] "Annotationes", *Periodica*, XVIII (1929), 108; "Circa modum se gerendi Ordinariorum erga clericos quoad 'Rotary Clubs'", *Jus Pontificium*, IX (1929), 24; *Apollinaris*, II (1929), 118.

[6] *Jus Pontificium, loc. cit.*

to keep aloof from Rotary, so that by withholding approval of it, they may discourage the laity from joining it.

2. Priests who became Rotarians before the above declaration was made should be guided by it and withdraw their membership as soon as circumstances permit. In the face of even the mild directions to Ordinaries no priest who is imbued with the sense of the Catholic priesthood will fail to fall in line under the guidance of the Supreme Head of the Church.

3. If priests may not join Rotary Clubs, it is unbecoming of them to write for Rotary magazines. Only where special reasons warrant it, may priests who must keep informed on public manifestations of this character subscribe to a Rotary magazine. A priest in exceptional circumstances may contribute an article to one.

VALENTINE T. SCHAAF, O.F.M.
The Catholic University of America.

STATUS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE.

Qu. Will you kindly explain the difference between the Confraternity of Christian Doctrine and the Catholic Instruction League? My inquiry is prompted by the communication in your issue of July, 1934, where both are briefly discussed.

Resp. The Confraternity of Christian Doctrine, one of the Confraternities mentioned in the Code of Canon Law for establishment in every parish, is a normal unit in parish life under the direction of the pastor and the bishop. When canonically erected, it becomes affiliated with the Archconfraternity at Santa Maria del Pianto in Rome and its members enjoy all the traditional favors and privileges of the Archconfraternity. It is entitled to its canonical place in an ecclesiastical procession and is enriched with many indulgences. In many dioceses of the United States it has been organized on a diocesan basis. It is at present under the national direction of a committee of bishops with a national center in Washington.

The Catholic Instruction League was founded by the Jesuit Fathers in Chicago in 1912 after the promulgation of the Code. Its creation was due to the zeal and initiative of the Jesuit Fathers and it enjoys the high approval of the Holy Father

as indicated by the Papal Brief of His Holiness Pius XI, 5 August, 1925. Many indulgences are granted the League. It would seem that the relations of the two organizations ought to be determined largely by the judgment of the Ordinary, since, like every other work of Catholic instruction, evidence, or apologetic, both perform a teaching function requiring diocesan direction.

RESTITUTION OF INTEREST ON STOLEN MONEY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The case of "Restitution of Old Age Pension taken unjustly", in THE ECCLESIASTICAL REVIEW for April, 1935 (p. 410) brings to mind another phase of perverted conscience. Your solution of the case, though it does not demand explicitly, no doubt it supposes that interest, such as this money would have brought were it in a savings bank during the time it was held unjustly, be paid with the restitution of the amount itself unjustly taken and kept.

There seems to be in the minds of many of the rank and file of Catholic layfolk not the slightest sense of obligation as to interest due on stolen money or anything else stolen that causes loss to the owner.

INQUIRER.

VOTIVE LIGHTS IN CHURCHES.

In recent comment by the REVIEW on the use of votive candles before shrines in our churches, no particular make of these lights was held in mind. What was said has universal application.

Criticisms and Notes

DE SACRAMENTIS ECCLESIAE Tractatus Dogmatici, auctore Francisco J. Connell, C.SS.R. Volumen Primum, de Sacramentis in communi, de Baptismo, de Confirmatione, de SS. Eucharistia. Apud Carolum Beyaert, editorem pontificium, Brugis (Belgii) et Fridericum Pustet, 14 Barclay Street, Neo-Eboraci. 1935.

The present volume is a welcome contribution to our theological literature written by American authors and in the Latin tongue. The author declares he was prompted to publish his work by a desire to present to his readers the very latest results of investigation in the field of Sacramental Theology. Accordingly he has refrained from too frequent references to very ancient authors and confined his investigations for the most part to post-Tridentine authorities. Whilst he has principally in view the needs of students in our seminaries the author's efforts will prove acceptable to the priest who wishes to refresh his memory on the dogma of the Sacraments and to keep abreast of to-day's controversy.

In the distribution of topics the author follows for the most part the usual division into chapters that treat of the existence, necessity, essence, ministers, subjects and effects of each Sacrament. In the tract on the Eucharist the division varies slightly from the general plan, inasmuch as a special part is devoted to the Real Presence and a second part to the Sacrament of the Eucharist arranged after the general plan, and a third part to the Eucharistic Sacrifice.

The discussion of debated questions is brief, succinct and admirably clear. With agreeable frankness the author frequently states his preference for some one of the opinions voiced by contending schools or authors. It seems to favor *immediate* institution by Christ of all the Sacraments; to hold *specific* determination of form and matter not only for Baptism and the Eucharist but also for Penance, Extreme Unction and Matrimony; generic determination for Confirmation and Orders and consequently the conclusions that logically follow concerning the matter and form of these two last mentioned sacraments. He rejects the theory of the sufficiency of the merely external intention, both in the minister and the recipient of Sacraments. His preference is for *physical causality,* and for the conversion theory in transubstantiation and for the traditional scholastic theory on the total presence of Christ in the Eucharist.

Amongst other appealing features may be mentioned the helpful and timely references to the doctrine and practice of the Oriental

Churches in connexion with each Sacrament under discussion. In the back of the volume are two specially helpful indices. In the Index Analyticus Rerum under each topic is given a brief exposition of its signification and its application to matters sacramental. In the Index Onomasticus under the name of each author mentioned is given a short exposition of his sacramental theories or opinions.

As the volume is intended for young students in Theology it may be suggested that in the Introduction attention be called to the fact that not a few very reputable theologians look upon the Decretum pro Armenis as something more than a mere exposition of the doctrines of Sacramental Theology held by Western theologians of that day. In the whole course of the volume the author refers frequently to the Decretum in a way that indicates that he himself holds the document in highest esteem. We trust the book will meet with the popularity it so richly deserves.

THE BOOK OF SAINTS. A Dictionary of Servants of God canonized by the Catholic Church: Extracted from the Roman and other Martyrologies. Compiled by the Benedictine Monks of St. Augustine's Abbey, Ramsgate. Third edition, with Appendix of Additional Names and Calendar of Saints. The Macmillan Company, New York. 1934. Pp. xii+327.

Since this work was first published in 1921, certain flippant, but by no means irreverent critics, have grown accustomed to referring to it as the " Who's Who of the Saints " or " Who's Who in Heaven." That the title is pat is apparent to anybody who has had occasion to consult its pages. It may be remarked in addition, that no Who's Who has brought together such a thoroughly distinguished assemblage of names and persons as are found here. All the prominent saints are mentioned, and many whose names are found only in the martyrologies. A good and discriminating Preface gives the reasons for including such names and an explanation of the causes why they are placed in the calendar. In a work of such magnitude nothing but the essential facts could be mentioned—the dates of the saints' feasts and the essential incidents in their lives. The work is primarily a book of reference. Its completeness may be judged by the fact that in this edition a supplement has been added containing the names of the saints who have been canonized or beatified since the book was first printed. There is also a calendar of all the saints in the book to make it easy to find which Saints are venerated on any day of the year. It is a thoroughly useful book of reference.

THE LIVES OF THE SAINTS. Originally compiled by the Rev. Alban Butler. Now edited, revised, and copiously supplemented by Herbert Thurston, S.J., and Donald Attwater. Vol. IX. September. P. J. Kenedy & Sons, New York. 1934. Pp. x+393.

Lord Macaulay believed his success as a writer of history would be assured if his histories rather than the latest novels were found in the hands of the young people of England. It is, perhaps, expecting too much to believe that Butler's *Lives of the Saints* will, to any considerable extent, diminish the demand for modern fiction. The change would be desirable, and were it achieved, readers would not be robbed of the entertainment and thrills they find in detective stories and romantic novels. In the hundred and ninety biographies included in this volume they will find enough of high adventure, tales of personal sacrifice, thrilling deeds of courage and self-immolation, to fill many hours with interest and inspiration. All periods in the Christian era, and all the lands under the sun, pass in review before the eyes of anyone who reads these lives of the saints, and, though the same high motives of religion and charity drive all the saints to their deeds of heroism and renunciation, there is nothing conventional or monotonous in their careers. The constancy and suffering of the Blessed Michael Ghebre who, in 1855, paid with his life for his faith in Abyssinia, the courage and charity of St. Peter Claver in the slave-pens of Cartagena, the utter self-abnegation of St. John the Dwarf in the Nitrian Desert, differ in detail and outline from the virtuous and heroic life of St. Stephen of Hungary or the other-worldly mysticism of St. Ciaran of Clonmacnois, or St. Finnian of Moville, but the lives of all shine with the same refulgence of sanctity.

This volume tells of the careers of hermits, missionaries and martyrs, bishops, confessors and kings, people from all stations of life seeking perfection in the lives which circumstances or inclination had marked out for them. As in the two preceding volumes, July and August, the text of the biographies is from the pen of Mr. Attwater, while the learned and discriminating notes and bibliographies are supplied by Father Thurston.

SERMON MATTER FOR A YEAR. By the Rev. Aloysius Roche. New York: P. J. Kenedy & Sons. 1934. Pp. 263.

The author of this compilation of sermon matter has been guided in choosing the subjects and in handling the matter by the persuasion that " there can be little excuse for adding to the number of sermon

compilations, unless something fresh is offered in the shape of both subject matter and treatment." The author has succeeded in making such an offering.

There are fifty-two subjects, each of which is preceded by texts taken from the Sunday epistles and gospels, in order to give it some connexion with Sunday. The division of each subject is: Introduction, First, Second and Third Consideration, and then a Conclusion drawn from these considerations. Each consideration has three subdivisions, and the conclusion has two parts.

It is important to remember that these fifty-two subjects are not *sermons,* but sermon *matter.* It is for the preacher to reclothe these bare bodies of facts and ideas with his own language, style, imagination and manner of presentation. In this way the book has much value: it not only gives the preacher something to write: it gives him matter for *thought.* His thought, too, is directed to the basic principles underlying modern conditions. Note some of the subjects: The Fall, Momentous Nature of the Incarnation, The Meaning of Life, A One-Sided View of Life, The Riches of the Poor Man, Secularism, Moral Responsibility, The Sphere of Conscience, Evil Literature, The Dignity of Labor, Continency, Joy.

Since the author's purpose is to give as much matter as possible, it will be found necessary to modify some statements in the book which could not be thus baldly preached from the pulpit. Some Anglicisms in the wording and some expressions which have a double meaning in the United States would have to be avoided.

This book should be effective in directing the preacher's attention to the primary weaknesses of the modern "isms" and modes of action, enabling him to present their remedies to the people in an intelligible and refreshing manner.

AMERICAN JESUITS. By James J. Walsh, M.D. The Macmillan Co., New York. 1934. Pp. xi+335.

Last year was the four-hundredth anniversary of the founding of the Society of Jesus, and the three-hundredth anniversary of the landing of the Jesuits in Maryland with Lord Baltimore. The followers of St. Ignatius have done great things during these years in the world at large and especially in America. In the volume under review Dr. Walsh does not undertake to write a systematic history of Jesuit activities in America, but rather to make the aims and purposes of the Jesuits better known by drawing attention to the lives of a few in order that the careers of the hundreds, who "humble and nameless the rough, hard pathway trod," may be better known.

Although not by any means a full account of Jesuit labors in America, this book contains a remarkable gallery of the portraits of valiant and disinterested men. There are missionaries, explorers, men to whom the banal title of nation-builders might be applied, teachers, preachers, scientists, and by no means least, pastors and chaplains. Dr. Walsh takes particular pleasure in writing about the men with whom he was personally acquainted. Had he journeyed to Alaska in his many peregrinations he might have had more to say about Bishop Crimont and his valiant little band in that outpost of Catholicism. The writing of the book was a labor of love, and the author should be richly rewarded in having made others know the Jesuits as he has known them through sixty years of friendship and intimate association.

THE UNKNOWN GOD. By Alfred Noyes. New York: Sheed & Ward. 1934.

While this work cannot be called a spiritual Æneid or Odyssey, it belongs none the less to the class of books that are sometimes named in that way. It is the interesting and stimulating account of some of the intellectual and spiritual searchings and discoveries of one who shows himself to be a thinker as well as a poet and mystic. But because the author is both poet and mystic as well as thinker, he has not cast his work in a formal philosophical or theological mold. *The Unknown God* is always the record of the author's own personal consideration and answer to the problems of reality and thought that he met and faced.

Since Alfred Noyes is himself a child of the late nineteenth century, one will expect to find the names of Spencer, Darwin, Huxley, Tyndall, Haeckel, Mill and W. K. Clifford. These names, even those greatest and most famous, no longer strike us in the same way and with the same force with which they struck both partisans and adversaries in the Victorian era. This does not mean that the issues they raised or touched upon have lost any of their significance. Rather it is possible to-day to view their work, both completed and attempted, in calm and detachment that can come only from distance. Such a view of the work and strivings of these men is one of the most striking features of Mr. Noyes's volume.

In a discursive and always stimulating way, Mr. Noyes shows how Spencer, like every genuine thinker, could not escape the idea of a First Cause. So also must Spencer, following a line of thought that is nothing if not Thomistic, conclude that since the first Cause cannot be finite, it must be infinite, absolute. In like manner, statements made by Darwin, and too often forgotten by both his enemies

and his friends, are quoted to show that he too recognized the need for a genuine explanation instead of a mere description of events. Thus Darwin wrote in *The Descent of Man:* "This grand sequence of events the mind refuses to accept as the result of blind chance. The understanding revolts from such a conclusion" (p. 68).

Throughout all his wide reading Mr. Noyes found the same great affirmation of the existence of God expressed or implied. It was found by him not only in ancient literature, but in modern literature as well. It was found in the work of men as diverse as Galileo, Goethe, Hume, Voltaire and Rousseau, to take only a few of the names that mark the pages of this work. But the great and final discovery is not merely that of the existence of God. It is of that which is expressed in the following lines: "Modern science, with her picture of Nature red in tooth and claw; modern philosophy with its 'creative evolution', were only elaborating the details of St. Paul's vision of 'the whole creation groaning and travailing together', with Calvary as its consummate centre . . . We need no longer shrink in Manichean horror from 'matter' as though it were the enemy of the spirit; for it could be the instrument and dwelling-place of the Eternal. The embodied Christ Himself was the first sacrament, and His crucifixion was the first elevation of the Host" (pp. 382-3).

Although the absence of documentation in *The Unknown God* is deliberate, it has its disadvantages. As has been said, the author did not intend to write a formal treatise in either metaphysics or apologetics. However, this purpose could still have been held to if explicit references had been given for the countless quotations that he introduces. The work is also marked by a certain diffuseness of presentation. This also goes with the general character of the book, but it must still be recognized as a weakness.

THROUGH TIME AND SPACE. Sir James Jeans. The Macmillan Company, New York. Pp. 224.

Capacity to withhold attention from the overwhelming processes of nature is one of the questionable gifts of man. Grandeur, mystery, incomparable beauty, majesty, cosmic forces that hurl worlds across illimitable spaces may be within the reach of his glance and leave him an indifferent spectator. The growth of cities, the distracting and artificial interests of life and social processes that he scarcely understands seem to have removed him far from nature, from "reverend hills and moonlit silences". They have made him follow the street-lamps and forget the friendly stars. The ancients knew and loved the stars, for they were close to their mother, nature.

Our Lord made a star His messenger completing the Annunciation of Gabriel. "Lit by one star Thou camest here on Christmas Day".

Fortunately we are going back to the stars. All over the country there are young amateurs building telescopes, bringing systematic observation to bear upon the heavens and discovering an occasional comet. Amazing research that utilizes all of the concurrent resources of man is giving us new insight into the marvels of the firmament. Newspapers, cultural magazines, technical publications, reports from learned societies, lectures, planetariums, colleges and universities are helping the world to know the stars and their companions and charting the way to new understanding of the majesty and power of God. Best of all perhaps, the great men in the world of astronomy have not forgotten the common man. They are willing to interpret new knowledge in plain language as they bring the stars and ourselves into friendly relations.

The volume of Sir James Jeans, *Through Time and Space,* is a superb instance of the popularization of science. Throughout its pages there is scarcely a forbidding technical term. He cheats his readers into believing that he and they are going to make a trip through space and time to visit the sun, planets, moon, comets, stars, nebulae. The kinship of our earth with the celestial bodies makes the reader feel quite at home. One forgets all of the impossibilities and listens as the friendly voice of the author tells his wonderful stories.

Through Time and Space is a delightful book. The illustrations are apt and effective and adapted to the capacity of the average reader. Here one finds a background for the understanding of many items that reach us through the daily press as news: stratosphere flights, the apparently stable relation of sun-spots to weather, distant Arcturus being made a lamplighter for the World's Fair at Chicago, the theory of the expanding universe.

There is an extremely interesting tradition in the priesthood that shows a continuous clerical interest in astronomy. Recent articles in the REVIEW such as "A New Date for Easter" (April number, 1929), "What Time Is It: Midnight and Fasting" (with longitude tables relating to solar midnight), in May issue 1931; "Aspects of a Fixed Calendar," in January number, 1933; "The True Sun Midnight," in January number, 1934, show the priest's practical interest in astronomy. But scientific research has not failed to attract the clerical minds. Without going back to the troubled days of Copernicus and later Galileo, we find no time in the last one hundred and thirty years in which the history of astronomy does not show priests as outstanding in research work, in equipment and conduct of observatories and in teaching. Beginning with Piazzi of

Palermo, who on 1 January 1800, discovered Ceres after having calculated the position of seven thousand stars with surprising accuracy, coming down to Father Hagen, S. J., or to Abbé Lemaitre to-day whose theory of the expanding universe arrests the attention of the scientific world, we have not been without clerical astronomers who have gained a permanent place in the history of that science. Much of this is due to the constant encouragement and friendly help of many of the popes. We feel warranted in recommending *Through Time and Space* to clerical readers in view of the traditional interest of the priesthood in the stars and for pure cultural delight.

THE HEDGE SCHOOLS OF IRELAND. By Patrick J. Dowling. Talbot Press, Dublin. 1934. Pp. xvi+182.

References to hedge schools and their masters are not infrequent in writings on Irish history and education and in the memoirs of rebels and patriots, though a full, accurate and scholarly account of these popular schools of Catholicism and nationalism awaited the pen of Dr. Dowling, a former student of T. Corcoran, S.J., and a professor in St. Mary's Training College at Strawberry Hill, Middlesex, England. He won therewith the valued doctorate of the University of London. The Reformation, forced on the Irish people, ended the religious schools in the Pale, and the confiscations and wars under Elizabeth and James destroyed the monastic and the ancient bardic schools throughout the island. The illicit hedge school came into existence and gained a foothold under the later Stuarts, and it retained its career throughout the penal days until the religious orders came back from the continent at the time of the French Revolution, and the general educational system was established in 1831.

Dr. Dowling tells the story of these schools: their services in maintaining the faith, their teaching of the poor who were saved from "bird-nest schools," Erasmus Smith foundations and Anglican proselytizing parish schools, their maintenance of national aspirations, their teachers, their studies which ranged from the primary subjects to instruction in Latin and Greek, their difficulties with spies and enforcement officers, their cultivation of letters and poetry, their assistance in transcribing manuscripts; and their appeal to many Presbyterians away from their own proscribed masters and hostile to Anglican foundations. The hedge school prepared youths for the foreign seminaries, young Irishmen for service with the East India Company or in the armies of the continental despots, and many a prospective immigrant or transport who was to teach school in the

American colonies, in Canada and Australia. Some hedge schools were widely known, as was an occasional master. And such schools and masters were recognized by the refugee colleges on the continent or by the University of Glasgow, whither Scotch-Irish lads went for their higher training or courses in divinity. It was not a perfect system, but the master on his log gave his best to the boys who were violating the criminal code to obtain some learning, even as the master himself was a felon at the mercy of an informer. Unlike too many studies in Irish history, this volume has the stamp of merit and reliability, even to tone, footnotes and bibliography.

THE BURDEN OF BELIEF. By Ida F. Coudenhove. Tr. by Conrad M. R. Bonacina. Sheed & Ward, New York. 1934. Pp. xiii+94.

Young Catholic intellectuals ought to thank God for this book. It is written for them. It takes up the question of the "doubts" which are liable to confront a Catholic who feels dismayed at the buoyant(?) culture exhibited by unbelieving intellectuals and who is prone to conclude that Catholicism has lost its power to produce cultured believers.

The method followed by the author reminds one of the practice of St. Thomas in first stating the objections against the proposition to be treated. This confidence of a Catholic writer in first exposing the apparent weakness of the Catholic side of the case is in strange contrast to the practice of the world's so-called intellectuals who spurn even so much as to examine the Catholic position.

In the form of a dialogue a girl tells of her admiration for "decent" people—the well-groomed, the full-blooded, the intellectually cultured who dare to live dangerously—and of her hesitancy about asking one so full of life to come into the Catholic Church. The man seemingly assents, draws her out, and then gradually unmasks the neo-paganism which has such an attractive appearance. In reality it is often a bore (read the non-Catholic novel: *Forgive Us Our Trespasses,* by Lloyd Douglas). And what is good in the world of to-day cannot be freed from its debt to Christ. There are in reality vivacious, attractive, full-living Christian men of belief, both intellectual and non-intellectual. The neo-pagan is in reality exalted egotist. The Christian, indeed, cannot achieve such a culture; for, whoever sees God dies to self.

This book *is* literature, for it has style for those who want style. But it is also a corrective, a jar to many so-called doubts. Doubts are often due to lack of totality of vision. They who make unfavorable comparisons between our culture and the neo-pagan culture

forget that the Church is *unique,* just as Christ is *unique,* for the Church is guided by revelation. Catholic views are based on revealed truths. And revealed truths inform us of the purpose of life, which this so-much-admired modern culture does not do. Hence it is time that the Catholic cease aping that which is not the whole of man nor the whole of life. The Church is for all men; she cannot choose her members. The so-called cultured are a few, an *élite* if you will. The Church is indeed encumbered with barnacles, with imperfect Christians; yet she dares to carry them; she is unafraid of the ridicule aimed at her because she will not spurn the illiterate, the crude, the unattractive. The *élite* travel in an exclusive ship—a ship that is under full sail indeed and bounding in a masterful fashion over the waves, but nevertheless a ship headed nowhere.

The Catholic, then, when he sets out to compete must be wary. Let him first catch a vision of his own inherited culture. If he go in for research, let him realize that many research men are so stuffed with facts that they have lost all sense of proportion, for research is not all of life. The crucial test is: has the scientist, the research professor, the literary light found the one necessary fact—the purpose of life?

Far from being a burden, the Faith is a release from human limitations, because it is based on revelation. Following the light of that revelation—which rejects nothing good or natural—the Christian learns that "the burden of God is the superabundance of Grace."

The reviewer believes that the author could have brought out the fact that genius and culture in the Church do not parade themselves as do the intellectuals. The culture may be among us without our knowing it. But all in all this is a book to be read *many times.* Fr. Gerald Vann, O.P., has written the Introduction.

Literary Chat

Father Martin J. Scott, S.J., has published another book of popular apologetical essays, *The Church and the World.* (P. J. Kenedy and Sons, New York. Pp. 263.) The author ranges from the Gospel problem to birth control, and en route considers the present status of the problem of man's origin. The purpose of the book is to "show that the Church is right, that she is the real friend of mankind and the true beacon which guides to happiness."

The volume might well be put within reach of the boy or girl of high-school age who is exposed to the dangers of a godless education. It has been noted that our present age is the age of faith, but it is faith in those who have made a name for

themselves in scientific fields. Numerous quotations from the *Doctores irrefragabiles* of our age are made to clinch the argument with those to whom a footnote is the unquestionable proof.

There has been a great deal of controversy over the latest book of Henri Gheon. (*The Secret of the Little Flower.* Translated by Donald Attwater. Sheed & Ward, New York.) The author does not spare his scourge in speaking of the Art of Lisieux. As an artist, Gheon seeks for beauty as well as truth within the Church. Accordingly the "crudely colored and mawkish plaster figures" of the saint, the chapel, "showy, clumsy and without beauty," and the shrine's "supernatural guardian," all horrify him. However, he has a message other than a discussion of the Art of Lisieux. He shows us the greatness of the soul of Teresa, powerful, energetic, capable of willing all that which was for her spiritual good. Frequently a biographer does not properly evaluate the virtues and failings of his character. It is extremely difficult to do this when writing the life of a saint. Many have attacked Gheon, fearing that perhaps he has not allowed the grace of God to play a sufficient part in the life of the Saint of Lisieux. This is more or less a misunderstanding on the part of his critics, as he shows us Teresa a creature of passion and strong will marked to be the prey of the pride of life, but "Eternal Love subdued her" without any lessening of her power and strength. He points out the aridity of her spiritual life; then concludes that, although there were no ecstasies, no supernatural communication, God's grace upheld her faith and love from moment to moment. She suffered unto the very end, not only physically but also morally, so that at times she felt that she had lost her faith. It is thus that he shows us her greatness. In conclusion he calls her a "young warrior, victor over herself, given the whole world in which to enlarge her conquests". Truly, a good book on Saint Teresa, which gives us a new interpretation of her life.

The Catholic Anthropological Conference (Catholic University) has just published a scholarly study of The Mayawyaw Ritual, Marriage and Family Life, by Father Francis Lambrecht, C.I.C.M., Banaue, Ifugao, Philippine Islands. In an Introduction of forty pages the author offers a description of customs that govern the relation of the sexes and family life. The second section contains a full account of rites, sacrifices and solemnities connected with marriage ritual, including the text in the native language.

The author tells us in his Introduction how important a thoroughgoing understanding of customs is for the missionary. He says: "Nothing is of greater interest to a Catholic missionary, residing and traveling among a pagan people, than native family life and everything concerning it. He wants to establish real Christian life in the country, and hence, to make his work durable, wants to establish Christian family life. Matrimony consequently assumes a relatively greater importance in mission fields than in countries long Christianized. He is therefore compelled to study thoroughly all customs regarding native marriages."

At the conclusion of his study of the marriage ritual the author gives us this altogether human picture. "A casual visitor from the Western world present at a Mayawyaw marriage feast will see only a chaos of people, young and old, sitting and squatting all around, running here and there, dancing, chattering, arguing, cursing, a chaos of priests jabbering prayers amidst squealing pigs, a chaos of singing and bragging drunken men."

The work is based on the missionary experience and study of Father Lambrecht and his missionary confrères who have worked among the Ifugaw.

It is well known that one has much difficulty in getting accurate information concerning indulgences, faculties associated with Pious Associations, privileges accorded for one or another reason. Compilations appear now and then which help one to meet the difficulty. Désclee De Brouwer

and Company of Bruges, Belgium, have brought out a third edition of such a collection which has much to commend it. (*Florilegium seu Fasciculus Precum et Indulgentiarum.* Pp. 477.) It was prepared by Doctors De Shrevel and Legrand of Bruges. A very wide field is covered. The text is in Latin. Some of the contents are issued also in Flemish translation. One of the forms given for the Way of the Cross utilizes the Bible narrative and other texts for the meditations. It is very effective. An index of 24 pages suggests the wide range of contents.

It may be that an instinct for preservation of our mental peace leads many of us not to take an interest in the "psychic" world. Those of our readers who are not conscious of this shrinking will have an opportunity to penetrate the world of psychic phenomena in Jamaica under the capable leadership of Father Joseph J. Williams, S.J. (*Psychic Phenomena of Jamaica,* The Dial Press, N. Y. Pp. 309.) Father Williams brings long experience and training in observation to the recording of such features of Jamaica life as funeral customs, ghosts and witchcraft. One recalls the author's earlier volume on phases of West India witchcraft — *Voodoos and Obeahs.* Father Williams's conclusion is "that there are times in Jamaica when phenomena occur that transcend the forces of nature and must be attributed to spirit control which, judged from the consequences, is of diabolic origin."

Our Blessed Lady is a subject of perennial interest and within recent years many popular treatises on her admirable prerogatives have appeared. Worthy to rank with the best is that of the Rev. Henry C. Schuyler, S.T.L., LL.D., entitled: *Mary, Mother Most Admirable* (Peter Reilly Co., Philadelphia, 1934). The book is made up of short chapters dealing with the virginity, motherhood, faith, knowledge, prudence, obedience, humility, fortitude and patience of the Blessed Virgin. While the chapters represent years of meditation and study, they received their present form in the inspiring atmosphere of Lourdes where the author lived for a time.

Similar in treatment and tone is the short commentary on the Hail Mary bearing the title *Ave Maria* by the Very Rev. Lawrence C. Diether, O. Carm. (Carmelite Press, 6413 Dante Ave., Chicago.) This booklet contains thirty-one short meditations divided into three parts treating of Mary in the Divine Plan; Mary, Our Model; and Mary in Our Devotion. The meditations are admirably suited for both religious and laity, and are instructive and entertaining in style. With its thirty-one chapters the book is serviceable for May and October Devotions.

Priests who read French will find Dr. Louis Soubigou's *Les Épitres de l'année liturgique* worth adding to their libraries. Dr. Soubigou has studied the epistles of the Sundays and of the feasts that occur in the *Proprium Temporis* from the viewpoint of the preacher. The result is not just another volume of sermons, but a book that will appeal to the priest who has experienced the difficulty of letting a sermon do justice to both his hearers and the epistle. The author tells us that he wishes to help the preacher, but not to substitute for him. With this aim, he quotes the epistles, gives a French translation, and suggests material for one or more practical sermons. He hopes that his work will help the preacher bring the faithful into contact with what Bossuet calls "the admirable epistles of Saint Paul in which a more than human power addresses itself directly to the heart." (Paris: P. Lethielleux, 10, rue Cassette; pp. vii + 255.)

The Archdiocese of New York and San Francisco and several other dioceses have officially adopted for 1934-1935 the sermon notes of the Rev. John S. Middleton, Ph.D., bearing the title *Living for God.* This fact is apt to key our expectation a little too high, and to let us forget that even the best of preachers cannot always rise to the heights.

The book's jacket informs us that these are not meant to be finished sermons; perhaps that explains why some of them are unpreachable as they stand. The Pentecost sermon on Catholic action is characteristic of a large portion of the book: it has much material, but in its present form it would lull some people to sleep. In other sermons the effect is crippled by a long, inept introduction and too many extraneous thoughts. This is the case with the sermon on Purity for the twenty-second Sunday after Pentecost. Most of these sermons, however, in spite of their over-emphasized appeal to the intellect, will be found helpful as thought-provokers for the preacher himself. Then, too, there are some very good sermons in the lot; for example: the Love of God, for Christmas; Prayer and Suffering, for the Feast of the Circumcision; Praying Always, for the second Sunday after Epiphany.

The best thing about these sixty sermons of Dr. Middleton is that they form a complete series covering the entire year—a series meant to lead the laity beyond the pale of nominal Catholicism into those healthier regions of the spirit where men really live for God. Advent treats of the interior life itself, and the rest of the year treats of the ways of the interior life: the way of prayer, the way of penance, the way of love, and the way of action. (*Living for God.* P. J. Kenedy & Sons, New York. Pp. xvii—333.)

An author who undertakes to treat the Mysteries of the Rosary in verse deals with sublime truths of faith whose character forbids commonplace language and anything like an artificial tone. From this standpoint verse presents more difficulties than would prose. On this account the *Mysteries of the Rosary* (J. Rauscher, S.M., Benziger Brothers, New York; pp. 111) seems hardly adequate. The little book would serve well for devout meditation if one considered poetical form secondary. It would hardly impress one whose artistic sense is keen.

One will find in *Tim* (James F. McElhone, C.S.C., Benziger Brothers, New York; pp. 188) a series of thrilling adventures in the life of a boy, which are unhampered by any attention to probabilities. Perhaps there is a pleasant experience of freedom in disregarding probabilities, and boys like this. Dialogue and character portrayal are not without fault. But what boy will care? Children will enjoy the story. *Tim* may well become a figure in children's fiction. An altar-boy would be no critic if his pastor gave him this book as a gift.

Notwithstanding the abundant resources at hand for the conduct of the devotion of the Holy Hour a place will be found readily for a little volume by the Rev. B. J. Murdoch. (*Alone with Thee.* Readings for the Holy Hour, Bruce Publishing Company, Milwaukee. Pp. 173.) The contents are so arranged as to provide for twelve Holy Hours. Each unit is divided into three periods averaging about one thousand words. As far as this writer can determine the contents are original with the author. This gives them a rather personal and intimate appeal. The little work will serve its purpose admirably and introduce a touch of variety that is always welcome in extended devotions. It is quite as well suited to the laity as to the clergy. The book makes an attractive appearance and will easily fit into one's pocket.

Books Received

THEOLOGICAL AND DEVOTIONAL.

From Green Hills of Galilee. By Cathal O'Byrne. P. J. Kenedy & Sons, New York. 1935. Pp. 151. Price, $1.65 *postpaid.*

Catholic Etiquette. A Manual of Catholic Practice. By the Rev. William G. Butler. Monitor Publishing Co., San Francisco. 1935. Pp. iii—57.

Vestpocket Pamphlets: No. 67, *The Church, the Interpreter of the Bible.* Why the Bible Alone is Not a Safe Guide in Religion. By the Rev. J. A. O'Brien, Ph.D. Pp. 32. No. 70, *Seven Sons of a Saint.* By the Rev. Francis E. Benz and John S. Gibbons, Editors of *The Catholic Boy.* Pp. 16. Our Sunday Visitor, Huntington, Ind. Price, $0.10; any 5 copies, $0.25 *postpaid;* $4.00 a hundred, *carriage extra.*

The Negro American. A Mission Investigation. By the Rev. John T. Gillard, S.S.J., Ph.D., author of *The Catholic Church and the American Negro,* Editor of *The Colored Harvest.* (*Paladin Series.*) Catholic Students' Mission Crusade, Cincinnati, Ohio. 1935. Pp. viii—69. Price, $0.50.

The Saddest and Gladdest of Days. By the Rev. Father Camillus, C.P. Sign Press, Union City, N. J. 1935. Pp. 81. Price, $1.10 *postpaid.*

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